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CALVINIST CONTACT
35TH YEAR OF PUBLICATION, NO. 1698 JUNE 8, 1979

NIV Study Bible planned

GRAND RAPIDS, MICH. — Zondervan Bible Publishers of The Zondervan Corporation announced their plans to publish the New International Version (NIV) Study Bible. Dr. Edwin H. Palmer, executive secretary of the Committee on Bible Translation for the New International Version Bible, has accepted the appointment as general editor to oversee this project which will be completed in four or five years. The NIV Bible was released in October 1978, and as of May 1, 1979, over two million copies were in print.

Of the more than 100 scholars who worked as translators on the New International Version Bible, almost all of them have agreed to submit notes and other study aids for the NIV Study Bible. Under the direction of Dr. Palmer and an editorial committee, the original translators and other biblical scholars will develop a volume of study aids and textual annotations specifically written to accompany the New International Version text.

The six-member editorial committee for the NIV Study Bible is composed of Dr. Palmer and five associate editors: Kenneth L. Barker, department chairman and professor of semetics and Old Testament, Dallas Theological Seminary, Dallas, Texas; Donald W. Burdick, professor of New Testament, Conservative Baptist Theological Seminary, Denver, Colorado; Donald H. Madvig, professor of biblical literature, Bethel Theological Seminary, St. Paul, Minnesota; John H. Stek, associate professor of Old Testament, Calvin Theological Seminary, Grand Rapids, Michigan; and Ronald Youngblood, associate dean and professor of Old Testament, Wheaton Graduate School, Wheaton, Illinois. This body will oversee the entire project, deciding on content, structure, contributors, and editorial direction.

The goal of the editorial committee has been outlined by Dr. Palmer: "We intend to use the gifts of all the translators (of the New International Version Bible) to develop the NIV Study bible. It will be nondenominational and theologically nonprovincial. But it wll reflect the broad evangelical, theological perspective and will be based firmly on the conviction that the Bible is the infallible, inerrant Word of God." Careful consideration is being given to several features which will make the NIV Study Bible unique as a reference and study volume.

"Using the NIV translators as contributors and writers of the Study Bible is in itself an unique feature of this project," stated N. David Hill, Zondervan Bible Division Manager. "These men, all of whom are recognized biblical experts, bring to this work fifteen years of intense study and research that were necessary for the translation work alone. Now they are gathering that immense knowledge and sharing it with others through this study Bible."

Focus

Revenue Canada de-registers 63 congregations as charities

OTTAWA (CCP) — At least 63 United Church congregations have been de-registered as charities, because they didn't fill out the required Revenue Canada forms last year.

De-registering means they won't be able to issue income tax receipts to contributors. If those congregations are not soon re-registered, members may give less because they can't deduct donations from taxable income.

Most of the 63 congregations, found in all Conferences, lost their registration, because they did not fill out a new form, the Public Information Return. It asks about sources of revenue and how the organization spends its money, so that any citizen can find out why an organization is considered a charity.

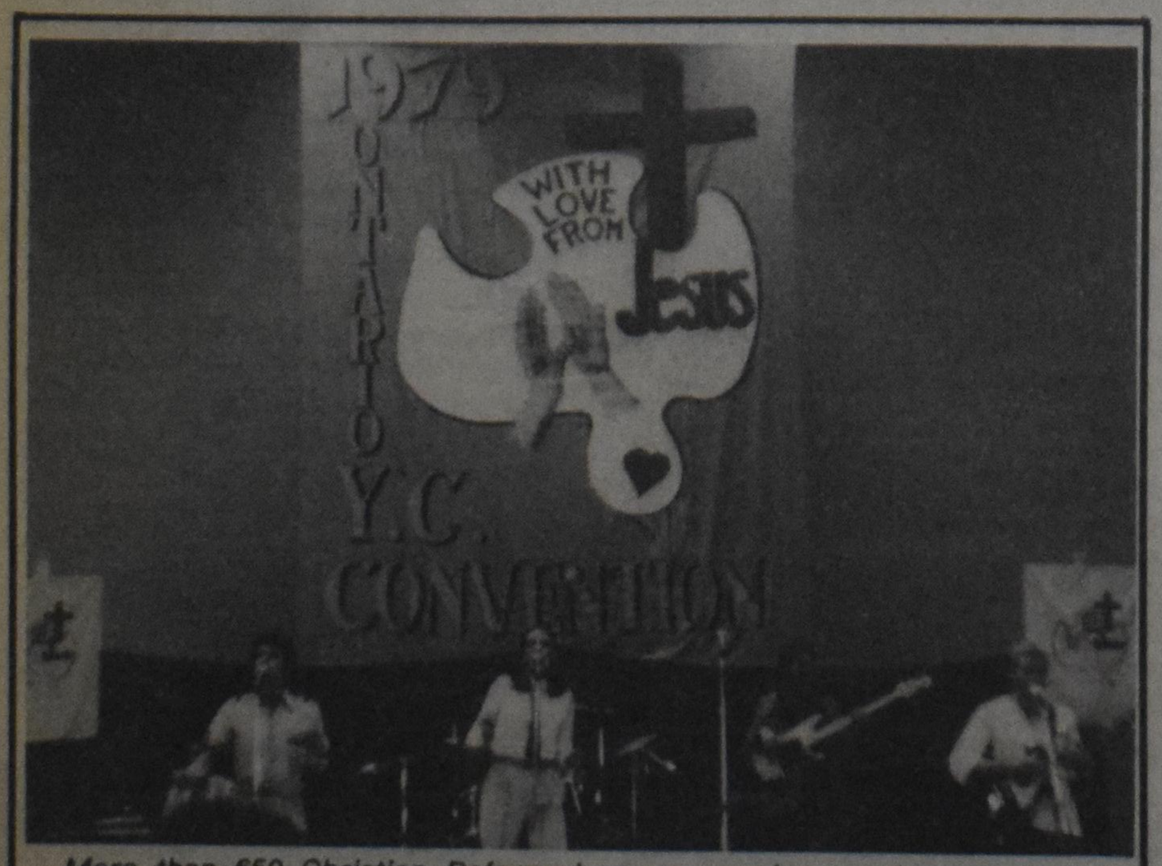
Ken Ward, assistant treasurer of the United Church, says congregations were warned by registered letter to fill out the form, and any de-registration is due to "either carelessness or irresponsibility at the local level". He admits, though, that there may be local charges not equipped to handle these procedures.

Congregations in this trouble will have to provide the necessary information quickly to be re-registered, he says. Otherwise they will have to supply a certificate to show they are in good standing.

After the destruction--clean-up help came

SUMAS PRAIRIE, B.C. (CCP) — Farmer Billy Iten was one of several people faced with destruction of his property after a February windstorm hit this area. Mennonite Disaster Service, headed in B.C. by Bill Toews of Clearbrook, approached the worst-hit farmers with the offer of clean-up and help. Then Toews appealed for volunteers, and was overwhelmed by the response. Some 150 people came out to help, most of them students at Columbia Bible Institute in Clearbrook.

School was closed for an afternoon, and students and their meals were transported by CBI to the farms. The clean-up was done in one day instead of a week. "I can't say enough good about these people!" noted Iten, gratefully. "It means I can get my cows back home and in the barn two weeks faster!"



More than 650 Christian Reformed young people attended the Ontario Mini-Convention at Trent University, Peterborough, on the May 18th long weekend. The musical group Born Free added to the convention spirit with an enthusiastic performance. *Photo by Tom Bruulsema*

Choirs compete for prize

REXDALE, ONT. (CCP) — Four Anglican Church choirs were among the prizewinners chosen during the second Canadian church choir competition presented recently by Maclean-Hunter Cable T.V.

The competition attracted 124 choirs from across Canada competing for a total of $10,000 in cash prizes in three senior choir categories, one junior choir category and five regional honorable mention awards.

First prize of $1,000 in the senior choir went to the Cathedral Singers of Christ Church Cathedral in Ottawa, Ont. Third prize, in the same category of $400 each went to St. George's Cathedral Choir, Kingston, Ont., and Christ Church Cathedral Choir, Hamilton, Ont.

The Gallery Choir of the Church of St. Mary Magdalene in Toronto won a third prize ($400) in the senior choir, category three.

And 500 quilts later...

MOOSOMIN, SASK. (CCP) — Every Tuesday morning at 8 they started work in the Bethel United Church basement. They quilted right through till lunch. (No coffee breaks.) Then back at it until 5 p.m.

That has been the pattern for over eight years for a group of 12 UCW members here who call themselves The Quilters. The women, whose average age is now over 80, began the project as a way to raise money to pay off the mortgage on the manse.

At the end of last year, after making over 500 quilts and raising their $5,000 objective, the women finished up their operation.

They'll miss the art itself: taking the tiny stitches that followed the design marked out by convenor Edith Hodgins, admiring the old quilts used as patterns, some of them heirlooms made by the owner's ancester years before.

And they'll miss the fellowship, getting together every Tuesday and sometimes Thursdays, visiting as they worked, enjoying lunch which always included a soup made by members in turn. One of the women whose arthritis prevented her quilting, continued to come and spend the day threading needles for the others.

What happened to all the quilts? Some were made to order; some were sold; some donated. None were ever raffled. The work of the Bethel Quilters can now be found in Angola, in Texas, Vancouver, Regina, Winnipeg, Toronto, and many other places.

Radio's Anniversary

LIBERIA — The first missionary radio station in Africa is now 25 years old. Station ELWA began broadcasting in 1954 under the auspices of the Sudan Interior Mission. Today it carries broadcasts which reach across the continent. Programs in the Bassa language help the CRWM missionaries who work among the Bassa people in our new mission outreach there.

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Election poll results

VIEWPOINT

Marchiene Rienstra becomes "Reverend"

Marchiene Rienstra has become an ordained minister. After serving a one-year internship in the United Presbyterian Church, the mother of four has seen her life-long goal come true.

You may recall that Mrs. Rienstra, a Calvin Seminary graduate, asked Synod of the Christian Reformed Church last year if she could be allowed to enter the ministry of the Word and Sacraments. Synod said no.

Shortly after Synod's decision, Mrs. Riensta left the Christian Reformed denomination to take up an invitation from the United Presbyterian Church, a denomination that has ordained women since 1958.

On May 20, three "Reverend Rienstra's" joined in the ordination ceremony at the Wyoming Presbyterian Church in suburban Grand Rapids, Mich. to witness the ordination of a daughter-in-law and sister-in-law.

Taking part in the service were her father-in-law, Richard Rienstra, retired minister in the CRC; her brother-in-law Andrew Rienstra, minister in the Christian Reformed Church at Clifton, N.J., and her brother-in-law Richard Rienstra Jr. who is minister of the Reformed Church of America serving in Muskegon, Mich.

What does Marchiene think of all this? "I didn't want to leave the Christian Reformed Church. But I was called by God to become a minister and that's more important than the hassles (of fighting the Synod ruling).

"In a sense it was easy to join the Presbyterian ministry," she says, "because of the field experience. The parish ministry was open, friendly and affirming.

"In another sense, I was walking away from a struggle I deeply believe in. Women should be equal partners to men, not under them."

Mrs. Rienstra decided that she wanted to be a minister while living on a Presbyterian mission in Pakistan. She spent the first 15 years of her life abroad with parents, Dr. John and Theresa Vroon, who served as missionaries in India and Africa.

"That's where I saw what a difference the gospel makes in people's lives," she said. "Everybody just pitches in. They don't have time to sit around and quibble."

Some people have questioned her dedication as a mother. "They say to me: 'How can you be a minister and mother?' I answer: 'The same way men can be ministers and fathers.' "

The Rienstras, with four growing children from age 9 to 15, have been attending church where Marchiene was preaching. "My children tell me: 'Mom, you're better than anyone else,' " Mrs. Rienstra says smilingly.

Now that Mrs. Rienstra has become Rev. Rienstra, she is not content to leave things alone. "My biggest goal is to get women to realize that they are made in the image of God," she said. She believes that women can be just as successful as men in the ministry.

"It's sinful for the church to squelch women," she said. "The Church will not ever become fully healing till men and women are free to work together to bring God's love to the community."

Marchiene Rienstra grew up on the mission fields. She saw the power of the Word convert thousands of people. She saw men and women work side by side in the proclamation of the Word.

When she was a teen-ager she said to herself: "When I get older I want to do what Mom and Dad do."

When she moved to the United States she discovered that things were different here. Even though she entertained thoughts of entering the seminary while attending Calvin College in the early '60s, she became a teacher instead.

"I saw there wasn't any opportunity for women in the ministry so I went into teaching. All that time I harbored a dream of the ministry. I thought it couldn't be done."

A decade later, with the support of her husband John, a surgeon, and other family members, she entered Calvin Seminary and graduated last year. With the exception of the required one-year internship in a congregation, she was officially qualified to become "a minister of the Word and Sacrament".

When Synod refused to allow her to preach, she looked beyond the Christian Reformed denomination to churches which looked more favorably upon women as ministers.

The concept of women as elders, deacons and ministers, seems relatively clearcut to most of us...in theory. But when you have to apply those rules to a sincere Christian woman who stands before you with all of the academic qualifications and who, beyond doubt, would make an excellent minister (if it weren't for the fact that she was a woman), it becomes difficult to deny her that calling.

I met Marchiene last year, wandering through the halls of the Fine Arts Center as Synod covened. The Church would gladly put her to work on the mission fields...just look at the ministry of Johanna Veenstra 50 years ago!

But women are told to remain silent at home. There is something very, very wrong with us as Christ's people. We should be consistant in our use of members' gifts. We tend to think that women and lay preachers are good enough for mission fields beyond the North American continent, but we expect them to remain silent when they come home.

Keith Knight

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Subscriptions
$10.00 for one year and $19.00 for two years.
Calvinist Contact is published by K. Knight Publishing Ltd., 99 Niagara Street, St. Catharines, Ont.

Advertising
Display advertising deadline is Friday noon of preceding week. Classified advertising deadline is Monday noon for same week's issue.

Memberships
Evangelical Press Association
Canadian Church Press
Audit Bureau of Circulation
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DATELINE: THE WORLD

The Southeast Asian refugee crisis

by Rev. Johan D. Tangelder

Southeast Asia is in the grip of a refugee crisis. Tens of thousands of Vietnamese and Cambodians are fleeing to Thailand or sail, mostly in rickety fishing boats, to seek new homes wherever they can find them.

The U.N. High Commissioner for Refugees estimates that more than 642,000 Indo-Chinese have fled their homelands since the collapse of Phnom-Penh and Saigon in 1975. And the flow of refugees continues. In recent months, not just the victims of Vietnam's anti-Chinese policies, or former associates of the American military, but also a vast majority of ethnic Vietnamese are fleeing their country; as they are convinced that their leaders are not interested in building for a peaceful future, but are determined to keep the nation on a war-footing.

The "boat-people" are the refugees who take the greatest risks as they flee on crafts that weren't built for long voyages. The death rate is high; two out of every seven who flee Vietnam never reach the comparative safety of Thailand or Malaysia, Hong Kong or elsewhere. Since 1975, relief officials estimate, 140,000 men, women, and children have perished trying to leave Vietnam.

The continuation of the refugee flow has hardened the attitude of Southeast Asian governments. More and more countries are turning away new arrivals. Malaysia's current policy is to turn the boat people away before they can land. One reason for Malaysia's reluctance to accept boat people is the fear that there may be communists among the refugees. Philippine foreign minister Carlos Romulo shares this feeling and frets that the Vietnamese "could cause grave political and security problems." The Philippines nevertheless has offered one of its small islands as a transit centre for the boat people and Indonesia may do the same with the island of Bintan, 30 miles southeast of Singapore.

Refugees are suffering terrible hardships and have become an embarrassment to the governments of the world. Many governments would prefer to place these refugees in some camp and forget about this political sore or collect them in some neat manageable quotas. Western countries are accusing Southeast Asian nations of hardness of heart, while the accused don't think much of the West's refugee policies. Two Asian ambassadors claim that the West has been creaming off the most talented and desirable refugees, leaving behind the "dregs" in refugee camps to be cared for by governments fighting for their own economic survival.

What is Canada's refugees' aid record? World Vision's Action News of March, 1979, claims that in the past three years the number of refugees admitted to Canada has been declining by approximately 40 percent per year. In December, 1978, the Canadian government announced that it would accept a total of 5,000 Indo-Chinese refugees in 1979. It has also been stated that some Vietnamese families have had to pay back $7,000 to $8,000 for their fares to Canada. According to the New Canadian Immigration Act, passed in Parliament on July 25, 1977, immigration officers are required to "decide if the refugee is able to become successfully established in Canada." This may mean that the old or disabled refugees will not be allowed to enter Canada.

The establishment of a just policy for refugees is a difficult task for the Canadian government. However, the government has a moral responsibility for these unfortunate runaways. But not only the government has a moral obligation towards these suffering people, the Church of Jesus Christ must also act justly.

In New Zealand a small group of Christians founded "Cambodia for Christ." They hold monthly prayer meetings, organize occasional gatherings for the Indo-Chinese people and publicize their needs. They also do personal work among these refugees. There are only three Cambodian Christians in New Zealand and perhaps fewer than 70 Cambodian people. A considerable number of Cambodians will be among the 700 refugees who are permitted to enter New Zealand this year. A Vietnamese pastor, living in Auckland, plans to minister amongst these refugees people. The evangelistic concern of these New Zealand Christians is most encouraging and commendable.

It is reported that the challenge of sponsoring refugees from Asia is to be studied by Christian Reformed deacons in consultation with the Canadian Council of Churches. I hope that the Christian Reformed Church will not only encourage the government to increase its refugee quota, but also have its own active Word and Deed ministry. The refugees haven't only great physical needs, they also need to hear the Gospel of Jesus Christ and be welcomed to Canada's shores and be cared for in the name of the Lord of the Church.

LETTERS

Evangelize in politics

Dear Sir:

In reply to Election '79 in Calvinist Contact of May 4th by Ben VandeZande, I like to make a few comments.

I know that Ben learned alot more and knows alot more than I do, but after reading Election '79 I was very disappointed because I found it very negative. What was written in Election '79 we could for 99% read in every secular paper.

The way I see it, there are only two forces in this world, good and bad, God and the Devil, so we should look at it from that point of view.

The way you soft-peddle Trudeau is a disgrace for C.C. Trudeau is brilliant but by heart a Marxist and as far left as a Marxist could go. He's an admirer of Castro, but he was not allowed training in the Canadian Officers Training Corp. They booted him out in 1970 for lack of discipline.

I guess his leftist activities and affiliation with Communist China, Russia, and Cuba, is common knowledge, his only goal is to lead Canada to the left as far and as fast as possible. That was the reason he left the N.D.P. to become a Liberal. Then he had more chance to reach that goal faster, he could always go back to the N.D.P. Now he stated, God is a Liberal, too. Then he thinks God will change with him I guess.

Broadbent's Marxist state ownership for the good of the people; he has to play it cool because Canadians are not ready for it, so he can promise everything what a welfare state needs, and so for people who's only goal in life is greed it's very appealing.

Communist and Socialist are brother and sister, if you are bitten by the dog or by the cat, you get bitten anyway. So what is left? The P.C.'s. I will not say that the P.C. is a God-fearing party, but they are to the right of centre, at least I know a few who are to the right and the P.C. has no leaning to the left. So what is the party most favoured in the sight of the Lord? I think the P.C. We are not going by promises like the media including Election '79. Why did C.C. not take a stand? Afraid that they may lose a few subscribers from people who sell their soul and salvation for a few lousy dollars by voting N.D.P. or Liberal?

Rep. by Prop. will in my opinion not work here. I remember in the Netherlands one election, we had 51 parties for a hundred seat house. That makes governing difficult. It might be possible in modified form.

What can we do? Not go to candidates meetings to rake the candidates over the coals. How can the average candidate know and feel where we stand if even some members of the Reformed community vote N.D.P. or Liberal?

Talk to them in private, show them what God says in his word about certain issues. Call them on the telephone or write letters, Joe Clark included. Show them love and understanding, and I found that they are thankful and surprised to find out what God has to say about certain political issues. They appreciate it very much, the sincere attitude from a Canadian from Reformed background.

Do some evangelizing in politics, is that not what Christs' call is all about?

John De Jong
Belleville, Ont.

Koreans want pen pals

Dear Sir:

As an English teacher at Kukje High School in Seoul, Korea, I take this pleasure of writing to you on behalf of my students. Well, my school has some 3,300 students with ages ranging from 13 to 18. Korean students learn the English language from the first grade of junior high school and they practice it through their English Conversation Club to improve their English.

So, I have realized that so many students are very eager to have their friends in your country. I surely believe that their friendly correspondence between students of our two countries will contribute to international fraternity and better understanding.

Furthermore, Korean students would like to learn more about students' life, traditional customs and various other topics in mutual interest. They will have fun in exchanging items in their hobby collections, too.

So, I eagerly hope you will let the Canadian students inform us of their names, addresses, sexes, ages, and hobbies in their first letter for the best result. All Korean students will be great and good friends to any boy or girl student who wants to share friendship with Korean students.

I hope you could accept this ardent appeal of Korean students, by reflecting in your esteemed newspaper, if possible, at your earliest convenience. Your consideration will mean so much to the young hearts.

With all the best wishes and regards to you all from Korea.

Miss Kim Ok-hee
P.O. Box 100
Central Seoul, Korea

The child in the corner

by Christine Farenhorst-Praamsma

As our three year old was taken into the hospital for minor surgery, I was able to observe a small child in the children's ward.

"A man's spirit will endure sickness; but a broken spirit who can bear?" Prov. 18:14

The hospital pyjamas, yellow stripes, were much too large on the small toddler. The feeble, elastic waistband sank lower and lower. Plastic pants were forbidden, so everyone could see the tiny crack in her little behind, like a friendly smile from the back. She tugged at a passing uniform and tried to grab a leg as it walked by. As usual, it was too busy. The tonsillectomy was crying, two children were to be bathed before surgery and the multiple bone fracture had just spilled juice all over his bed. "That's a good girl. Run along and play."

Here and there mothers idled in the corridor. One of them took Sandra by the hand and took her to the playroom. Sandra walked along obediently. She always did because she loved the feel of someone else's hand in her own. It was so warm and made her feel as if she belonged.

The TV blared in the playroom. Bob Barker was telling a few mothers, not to forget one or two nurses, that The Price was Right. Sandra stared at the bright colours a few moments, then slowly backed out into the hall again, almost colliding with Mike, the little Mongoloid with asthma. Mike had one of the little bells the children were allowed to use as a buzzer, and was ringing for all his worth. One of the nurses took it, tickled him, and went back into the corridor. Sandra made a grab for her leg. "Run along now, Sandra. Go and play, That's a girl."

The pattern repeated itself a few times, until in the course of the afternoon, just as Sandra was being carried by yet another mother, her own mother walked in through the swinging doors. "Mommy, Mommy". Wild with excitement she wiggled down, and ran almost tripping over the yellow stripes in her ectasy, until she reached a thirtyish figure. "Are you being spoiled again?" Glasses and not so willing arms bent over to pick up the clinging Sandra, compelled by the watchful eyes of the other mother. Patting her Mommy on the back and feeling her cheek with the other hand, Sandra rode a triumphant ride to the playroom, singing "Mommy, Mommy", softly all the while. But the other child was in the playroom. Brightly coloured, highly entertaining and fiercely competitive, it stood in the corner. "And now we bring you the continuing story of Another World." Sandra's Mommy sank into a rocking chair. "Run along now Sandra. Go and play. That's a girl."

Sandra coloured, or rather scribbled a bit, on a scrap of paper at the play table. She tugged at Mommy. "Look." But the child in the corner vied with her attention, and Mommy said, "No Sandra, not now dear".

She backed out into the corridor again and tugged at legs. Someone combed the long hair away from round, blue-green eyes and played a game with her. "Pat-a-cake, pat-a-cake." Sandra laughed hoarsely, as someone who never laughs and has to clear away a lot of roughage first.

She was a behavioral problem, and threw temper tantrums. Uncontrollable, we can't do a thing for her. Maybe there is a physical cause, her parents said.

Another World was over. With an acute sixth sense Sandra dribbled over to the playroom, just in time to see Mommy's skirt swish through the swinging doors. She sank down to the floor, a little heap of despair. The ground was hard and hurt her small knuckles and protesting feet. "No Mommy, no." And all the laughter died away again into the hoarse panic of her throat. The swinging doors closed. The program was over. Nurse picked up Sandra who hiccuped tears for a good while yet. But then baby Sanders needed her bottle, the hairline fracture had to have his blood pressure taken, and Mike had climbed into bed with the little hernia boy. "Run along now, Sandra. That's a girl. Go and play."

C. Farenhorst Praamsma

IMPORTANT TRAVEL NEWS

All charter class fares "CCF" to Amsterdam will increase* by $30 for travel after Sept. 15, 1979. [This is in addition to the recent $35 fuel surcharge].

In order to avoid paying this increase, you must book and pay your deposit before July 1, 1979.

If you are planning a trip to Amsterdam after Sept. 15, 1979, book with us now and save $30.

*Small increase not applicable in peak season.

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CHURCH PAGE

Church involvement in city planning

The Public Relations Committee of the Council of the Chr. Ref. Churches in Edmonton is mandated to speak to matters of concern in our city on behalf of the Christian Reformed churches. This must be done in consultation with the member churches. Plans are being made to make some kind of presentation with respect to the "Edmonton General Plan" which will guide the growth and changes of life patterns for Edmontonians. The Public Relations Committee encourages you to become familiar with the nature of the plans and form an opinion about them. "Let us jointly demonstrate that the Lord wishes cities to reflect his ordinances and that life is to be filled with his presence."

Second Chr. Ref. Church
Edmonton, Alberta

A lesson from history

In May, 1919, at Dusseldorf, Germany, Allied Forces captured a very significant document: "Communist Rules for Revolution". As you read these "Rules" now, fifty years later, keep in mind what you are reading and hearing every day via news media.

• Corrupt the young; get them away from religion. Get them interested in sex. Make them superficial; destroy their ruggedness.

• Get control of all means of publicity and thereby effect the following results.

Get people's minds off their government by focusing their attention on athletics, sexy books and plays and other trivialities. Divide the people into hostile groups by constantly harping on controversial matters of no importance. Destroy the people's faith in their natural leaders by holding the latter up to contempt, ridicule, obloquy. Always preach true democracy, but seize power as fast and as ruthlessly as possible. By encouraging government extravagance, destroy its credit, produce fear of inflation with rising prices and general discontent. Promote unnecessary strikes in vital industries, encourage civil disorders and foster a lenient and soft attitude on the part of the government toward such disorders. By specious argument cause the breakdown of the old moral virtues, honesty and sobriety.

Look at the date. Relate these points to Canada today. Something to think about!

First Chr. Ref. Church
Taber, Alberta

Give wisely

Planned Parenthood Federation of Canada is not really a service agency although some school boards use this organization's advice and although it has received support in government grants and through United Way. It's a very vocal pro-abortion group that should be removed from the beneficiaries of the United Way or we should reconsider our support of this charitable appeal.

Clarkson Chr. Ref. Church
Mississauga, Ontario

Household III notes

On Friday night we met at the Koolma's. We had a long and interesting discussion on "America at the Brink"; the viewpoint of Solzhenitsyn on the menace of Communism which is facing the west. As basis for our discussion we used a speech of Dr. Kennedy on the subject.

Solzhenitsyn, who personally has experienced the horrors of living in a communist country, issues a very stern warning to the west and specifically America: "If the people of America do not turn from their wicked ways and back to God, then America will fall like over-ripe fruit into the hands of the communists. And to quote Dr. Kennedy: You don't really think that God would let that happen to America, do you? My friend, I not only think that God would let it happen — that's not my problem — my problem is that I am afraid that God will *cause* it to happen, so immoral and so corrupt and so vile has America become." We hope to continue our discussion.

Fellowship Chr. Ref. Church
Toronto, Ontario

Great Hallel

"Hallel" in Hebrew means "praise". The "Great Hallel" — now available on record — is a festival of praise to our God based on Psalms 145-150 and placed in a reverent and inspired musical setting by Cori Aalhuizen. The Praisemakers, forty young voices from the Christian Reformed churches of the greater Vancouver area, together with two trained soloists, violin, piano, bass guitar, harp, drums, tambourine, trumpet and two flutes present an hour of worshipful praise to our God on this record. This exultant praise to the Almighty God is amplified, in live performances, by three dancers who express the words and music in motion.

The "Great Hallel" was written in 1971 and has been presented live in music and dance, by the Praisemakers, to thousands of people in south-western B.C. Cori Aalhuizen has been writing songs all her life, especially Scripture songs such as Beauty for Ashes and the Calvinette theme songs for 1976 and 1977 "Praise God He Made Me" and "Echo God's Love." She has an ARCT performers degree from the Toronto Conservatory of Music and teaches classical piano. The choir director, Willy Pfuetzner, has been a member of the Vancouver Bach choir for seven years and has, in the past, conducted children's choirs in Christian schools.

The "Great Hallel" is a sound you will listen to over and over again — a truly uplifting expression of praise. The price of the album is $7.50 Send your cheque or money order to: The Praisemakers, c/o 11680 Montego Steet, Richmond, B.C. V6X 1H4.

Bethel Chr. Ref. Church
Lacombe, Alberta

Citizenship

Effective use of our citizenship is probably the one most significant means God has given us to combat hunger and poverty. Citizenship in Canada gives us a strategic position to influence international trade structures, to regulate the practices of private companies investing in poor countries and to monitor the quality and quantity of government aid programs. Effective use of our citizenship involves much more than voting. It means writing letters to elected representatives, contacting government officials in person or addressing a letter to the local newspaper. It means involvement in political organizations and office.

Rehoboth Chr. Ref. Church
Toronto, Ontario

Church growth

It was reported by the delegate to classis, that a new Church within Classis Quinte will be instituted. A group of people from the Trenton Church, consisting of 32 families and 6 single confessing members, received permission to establish a church in Brighton, and to call a minister.

Rehoboth Chr. Ref. Church
Bowmanville, Ontario

Exemplary young people

I have observed our young people. I have seen the good example they set for the rest of us. Sometimes we "harp" too much, indeed. Have you noticed how faithful they are in church attendance? Come to church any Sunday evening, and look around. Who are always there faithfully? The young people. So, maybe, some of us can learn from them, in a few things. And who knows, they just may more readily follow us "older people" in those things we do right by the grace of God.

Maranatha Chr. Ref. Church
Belleville, Ontario

PASTORAL PONDERING

The healing ministy in perspective

One criticism that has been made of the spiritual healing movement, and which deserves consideration, is that it is concerned too exclusively with the health of the body. Religion, it is very rightly said, is something more than the pursuit of health. Christians engage in prayer to the glory of God and, granted, that petition for the fulfillment of all human need has a rightful place in worship. Prayer that has an ulterior motive can only be sub-Christian. God cares for all his children but he cares for something more than their bodily well-being. To claim that God's will is to heal, as though there were nothing more important in his sight, is said to be a childish failure to comprehend his infinite majesty and unsearchable wisdom.

Emmanuel Community Ref. Church
Edmonton, Alberta

Who's available to fill the office?

"Men Wanted", that used to be a familiar advertisment in the newspaper or on a sign in front of a factory. Today, that is illegal. It discriminates against women. "Workers" or "personnel wanted" is how you must say it today. The law against such advertisments does not apply in the church, nowever. And in the church we still very much need a sign that says "Men Wanted".

Soon consistory will again make nominations for elders and deacons. Right or wrongly, such office bearers in our church must be men. Every year that is a chore that gets harder and harder. I, for one, lose sleep over it. Something has gone wrong. For one thing, we get few nominations from the congregation. You can be sure that when we do, consistory takes such nominations seriously. They are automatically placed on the initial list to be considered. For another thing, it seems there are fewer Spirit-filled men who are leaders in their own families if they are married (single men are also eligible) and who are willing and able to be leaders and examples in the church.

Where are the men, the Christian men? Some are seldom or never in church in the evening. Some are too busy working for the bread that perishes. Some dare not offer a prayer out loud. Some seldom open their Bibles. Some think they are too old. Some think they are too young. Some offer only negative comments about the church. Some are never seen in a congregational meeting or ward meeting or Bible study group. Some hate meetings. Some let their wives give all the spiritual leadership. Some have not grown spiritually for many years. When you add up all those "somes" you get a large sum! Too large.

Do we still have Christian men? Thank God, yes. But not enough of them. And some of them ought not always to be serving in consistory or the school board or in evangelism work. Sometimes they ought to have a year for spiritual refreshment or to concentrate on another worthwhile task. Men, let's get with it!

One of the seductive forces at work in our society is promoted by the television: we are always spectator, never participants. You can get that way in church too. To be participants in church requires shiny knees from spending so much time on them and a well-thumbed Bible and a heart that says, "Lord, I am available." Oh, for more men!

Rev. D.J. Hart
First Chr. Ref. Church
London, Ontario

CHURCH NEWS

CHRISTIAN REFORMED

Called

— to Thunder Bay (Bethlehem), Ont., Rev. Gerald Nonnekes of Emo, Ont.

Declined

— to Aylmer, Ont., Rev. John Klomps of Hamilton (First), Ont.

— to Cobourg, Ont., Rev. John Zantingh of Dundas, Ont.

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Another milestone:
"Horizon House — Almaguin"

by Margaret Tigchelaar

Sundridge is a friendly village about 40 miles south of North Bay, Ontario. Perhaps not too well known to many of us but on May 5 several cars swung off Highway #11 to find their way to the corner of Albert Street and Pine Hill Road.

There, in the early afternoon sun, many friends of Christian Horizons met in front of their third residence to be dedicated in three years: "Horizon House - Almaguin". Christian Horizons is an association for mentally retarded persons and has plans for similar facilities throughout Canada and Michigan.

Nestled among the pine trees, this modern bungalow-type home looked clean and inviting. One could tell that inside there was the hustle and bustle of festivities at hand. Like its counterparts "Horizon House - Waterloo" (1977) and "Horizon House - Niagara" (1978), "Horizon House - Almaguin" will provide a home-like atmosphere for its six residents and their staff.

Dr. Gordon Bergman opened the dedication ceremonies by reading some verses of Psalm 36: "How precious is Thy steadfast love, O God! The children of men take refuge in the shadow of Thy wings...". Together we bowed our heads in devotion to the Faithful One, who had removed obstacles and had made the purchase of this property a reality. It was to His honour that we dedicated this home, and we asked Him to be ever present there.

Dr. Bergman introduced Mr. Larry Avery, who, with his wife and young family, has moved to Sundridge to become the director of this new residence.

Larry, in turn, introduced to us the residents: two ladies and four men. He emphasized how each one has already, in their special way, contributed to the atmosphere of "Horizon House - Almaguin".

Each resident was wearing a beautiful corsage or boutonniere and looking ever so proud and happy (and, perhaps, just a little bit shy). Was it any wonder? This was their day. And their home. Can we imagine what it means to them?

For one of them, moving into the home meant the end of 50 years in an institution. He is well into his sixties now and, for the first time in his life, may decide when he wants a cup of tea, and then go ahead and make it! Oh, that blessed soul! He does not reflect sadly on fifty years of institutionalized existence; he is just happy with today.

Larry also introduced the staff; each one dedicated to the complete purpose of the Residential Care Program: "to develop to the fullest the spiritual, physical, intellectual, vocational and social potential of each resident, assisting them in preparing for a happy, meaningful and useful life."

And then it doesn't really matter how old they are, because each day is so important and they are so sensitive to the warmth and care of the moment.

With the home duly dedicated, the pastor of a local congregation closed the meeting with a prayer for God's continued blessings on each resident and, of course, the staff, noting, with thankfulness, that a few of the residents had already found some employment in the community.

Now it was time for a grand tour. While the ladies from the local gospel mission served delicious refreshments, we were able to view the home. Everything breathed coziness and whichever window you glanced from, there were those beautiful pine trees. Already, so early in the season, we could smell their fresh, spicy scent.

We chatted for a few moments with the only social worker for the mentally retarded in Northern Ontario. Her ultimate goal is to have every one of her patients, able to live in a home, moved out of the institutions because nothing can substitute for a home-like atmosphere.

This was a very happy day for her: three of her patients had now moved into "Horizon House - Almaguin".

We left the meeting to attend Christian Horizons' annual business meeting in the Baptist Church in Burks' Falls. (Conducted there this year to coincide with the dedication ceremonies). If you want to experience an occasion of gratitude for blessings past and enthusiasm for things to happen, associate yourself with Christian Horizons. The love for the exceptional people entrusted to our society shines warmly through all business dealings. Time and again we were amazed at the tremendous growth of this organization in such short years, reaching beyond Ontario into the other provinces and even south of the border. Definite plans exist to open more residences in the near future to enable more of our special people to live as normal a life as possible in Christ-centred surroundings.

That this work is a vital part of complete Christian living was brought home to us through the reading of Isaiah 48, where the Lord shows us some practical ways of serving Him by caring for our neighbour.

And Christian Horizons cares!

Before we began the long trek home, we enjoyed dinner together in the church's fellowship hall and this report just would not be complete if we neglected to tell you about one of the dinnertime "highlights". The executive director, Mr. Noel Churchman, called us all to attention while he held up a piece of cardboard. As he turned it, we saw that it was a replica of a cheque. That morning, at their rally, the Calvinettes of the Grand River Council had presented Christian Horizons with a cheque for $830 raised by the various groups through pancake suppers, regal parties, even selling almond rings!

Some kinds of joy give a person goose bumps. This kind did!

Gestures such as this are such an inspiration and help. And Christian Horizons needs all the help you can give, because there are so many, many more of our exceptional brothers and sisters who need this ministry.

If you would like more details about membership, or have someone come to your group to speak and show you the film "Retarded and Beautiful", why don't you contact them? They would love to hear from you.

The address is: Christian Horizons, 17 Union Street East, Waterloo, Ontario, N2J 1B5.

Baby named New Testament

The Tuvaluan New Testament was published with plenty of rejoicing in the South Pacific Tuvalu Islands. So much rejoicing, in fact, that the pastor's new-born son was actually named after the book.

Tuvaluan is spoken by about 7,000 South Pacific islanders. Hundreds of Tuvaluans met for services in the eight islands of Tuvalu and in Nauru, Tarawa, Kioa and Veisari in Fiji.

Half an hour before the service at Funafuti began, the wife of Pastor Penivao Ioasa, acting secretary of the Tuvalu church, gave birth to a big baby boy. He was immediately named Feagaiga Fou, which means New Testament.

A symbolic first copy of the New Testament was presented to the Queens's commissioner, Mr. Thomas Layang.

On behalf of the government the chief minister, Mr. Lauti, expressed the country's satisfaction and joy for the work of the church and the Bible Society in the production of the New Testament. He said the publication of the Tuvalu New Testament marked an important step in the island's history. In October of this year Tuvalu became an independent nation Mr. Lauti said it was the feeling of many that it was God's wish that the New Testament in the Tuvaluan language should be completed first, before the new constitution was written and the country became independent.

(Canadian Bible Society News)

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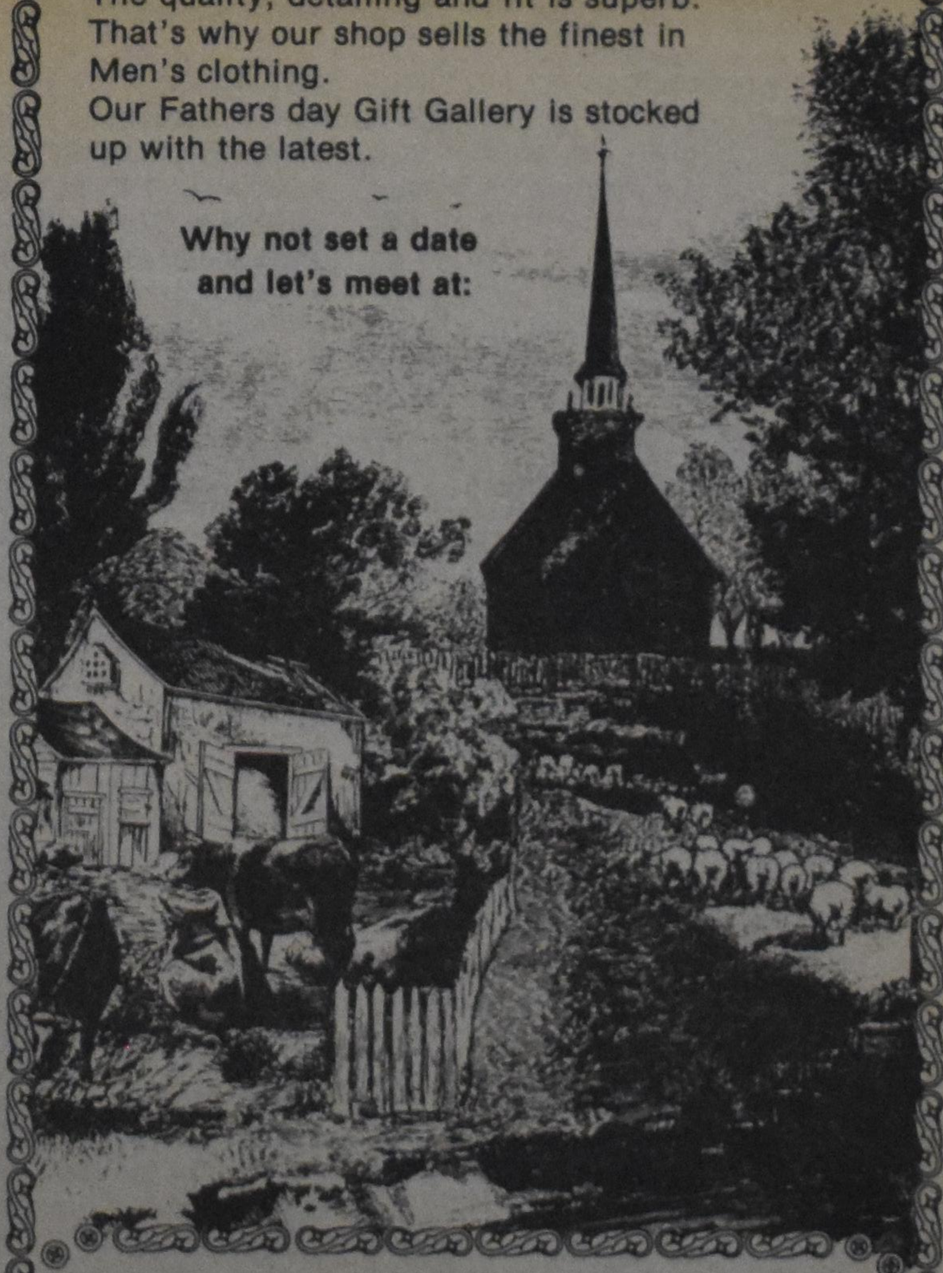

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JACK VAN DER LAAN

SMALL TALK

Ministers, I am told, often feel guilty. As men of God who preach his forgiving grace, they really should know better. But as it is, many of them seem to be shining examples of what might be known as burden-bearers.

Psychologists probably would have a field day trying to analyze their collective symptoms. All this is brought about, as again I am told, by lack of time. Lack of time to do justice to each aspect of their many-faceted work. It's physically impossible to be at three or four places at the same time. Yet, that's what is often required of them. And when they choose to attend to what they judge to be the most pressing matter of the moment, they feel guilty about neglecting the other two or three items on their agenda. It's no wonder, then, if they fall victim to feelings of despair. Every member of the congregation can appreciate such a dilemma.

There's no need for a psychologist's explanation after all. Meanwhile, the pastor's concern for work that remains undone is valid. In fact, it should be the concern of all his parishioners as well. I made it my business to think about it, too, and I believe I accidentally stumbled on at least part of the answer to this problem.

Recently I met some couples of retirement age, still in good health and high in spirits. They have taken it upon themselves to spend an afternoon per week, or more, visiting their chronically ill, lonesome or troubled brothers and sisters in the Lord. And they don't just go there to tire those people with their chatty presence, but instead try to offer them the solace of genuine Christian fellowship.

Some of these men who with their wives busy themselves in such a meaningful way, have had experience as elders.

This will no doubt be helpful but it seems to me that this is not an absolute necessity. Their wives do not have this credential either! I think that any minister blessed with such people in his congregation, should come to rely on such splendid assistance.

I realize there's one catch. There are always sick, troubled or lonely people who demand nothing but what they call the best. Nothing less than a visit of the minister himself will do. Otherwise, they've had "no attention from the church whatsoever" as they call it. However, such people should be more reasonable.

When I was a teenager at home, my younger siblings, sent to bed at an earlier hour than I was, would call for a drink of water, that universal bid for attention of children all over the globe.More often than not I was sent up to answer their pleas to allow my mother some much needed rest. And I became very familiar with their response to my appearance: "I want Mommy!" I learned to deal with that swiftly.

Of course, if they were ill or feverish or perhaps had a serious confession to make, my mother or father would be at the top of the stairs in no time.

But, as their older sister I believe I've comforted them and have given them some good sisterly advice on many occasions. After all, I really cared for them!

By the same token I'm convinced that our older brothers and sisters in our congregations in many instances could serve as their minister's ambassadors. If only they will be received as such!

If not, then some gentle but firm education of the flock may be needed. The Church of God is like a busy household where much work will have to be left undone if not more members are allowed or urged to pitch in. When children of a busy family are entrusted with important chores because their assistance is sorely needed, they often perform beyond their parents' expectations.

Of course I wouldn't dare or even want to compare our older members with children! It's the example of the church as a family I want to emphasize. And it seems to me that in this very family we should not ignore the collective wisdom and insight which these brothers and sisters have gathered and developed in their lifetime.

May it strengthen the bonds of every local church as shared responsibilities have a habit of doing!

Lynn Miller

by Ralph Heynen

PASTORAL COUNSELLING

Inconsistent persons

When we were in school most of us had to read the story of Dr. Jekyll and Mr. Hyde. It gives the account of a man who was at one time a benefactor of society and at another time a fiend with murderous intent. It portrays an extreme example of a dual personality. We may be thankful that the world hasn't seen too many of this extreme type, but there are some strange inconsistencies in all of us.

In the last few years there has been considerable emphasis on dual or multiple personality. There's the Three Faces of Eve and there's one who is supposed to have had seven different personalities. In real life we see this also. A man recently was convicted of murder and rape but was described as a good family man, a good worker, respected member of the community and active in his church. On the other hand, he was a man who was involved in this dreadful life of destructiveness.

You've seen it in leading people in the field of business, or in professions. They may be Sunday School teachers or members of the consistory, but when it comes to trying to sell something or trying to give service to somebody, they can't really be trusted. They reveal an entirely different character. They drive a hard bargain and they are not at all reluctant to ruin the business of somebody else. Their religion requires love for their fellowman on Sunday, but it may be strangely lacking during the week when they are in their place of business. Of course, the answer they give is, "Well, of course, business is business and if you want to survive today, that's the kind of thing you have to do."

There are people who are staunch defenders of the faith and they may work hard to preserve the purity of the church, but there's such a strange lack of love for their fellowman and especially for those who dare to differ with them. There have been men with great ability and leaders in the church, and with great zeal for the Kingdom who worked very hard in the life of the church and yet when you talk to their children and wives they tell you, "He's awfully hard to get along with at home." Children manifest a certain dualism in their character. Out on the street and among their friends in a social setting they're good sports, but when they come home they fight with their brothers and sisters and they're hard to deal with. They have been described as street angels and home devils. They are regular little scoundrels when it comes to the home and they can be so polite and nice when they're out in company.

We don't always practice what we preach. We may confess the Christian faith and deep down in the inner recesses of our life it may be effective there and yet it doesn't always show in our lives and our relationship with others. Basically the person who does a lot of worrying is also inconsistent. His faith in the providence of a loving God has never quite reached down into the deeper part of his life.

A worrisome person is one who is divided. The anxious person is torn apart between two extremes and so there is inconsistency there. The materialist usually has split his life into logic-type compartments. The man who seeks only pleasure does the same sort of thing. It's the type of thing that we see in all of our lives. Jesus tells, "Seek ye first the kingdom of God." If we would do this more, life would have one goal and one purpose. When we bring every thought into captivity and obedience to the Christ, there will be more of a sense of wholeness within us. But it's important that we learn to bring a sense of unity to life.

How are we going to do this? How are we going to unify our lives and get over these inconsistencies that we have so that on the one day we seem to be so pleasant and so nice and the next day we can be so ugly and so difficult to get along with? I think for one thing the important factor is that we set some good lofty goals for our life. If we have a strong enough drive to reach our goals, we are going to bring everything under that one great, all-comprehensive purpose that we have in life.

There is a beautiful statement in the book of Daniel. "Daniel purposed in his heart that he would not defile himself." He had that goal and purpose and as a result he was not going to eat the dainties of the King that had been sacrificed to idols.

In a student body, for example, you see people who have a very definite goal in mind and they are doing everything they can to reach that goal. The man who wants to become a doctor is going to work hard to keep his grades high and to keep his standards up and to take the kind of courses that move him in that direction. It may mean a lot of sacrifice and he has to pass by alot of courses that he might like to take, but he has a goal in mind and he puts everything in that area.

Today there are too many people who are living aimlessly. You find this in the world in general. I think a bit of the attitude has grown out of the uncertainty of our times. When people are not too sure about what is going to happen this year or next year and when in the economic realm there are so many uncertainties — the stock market fluctuates so rapidly from one extreme to the other — the value of the dollar goes up and down — when you see all these things and people talk about recessions, it's no wonder that people don't have the sense of wanting to do something, to build something, to construct a kind of life, because there's an uncertainty there. But I think there is something deeper than that. I'm afraid that we have been bringing up a generation of people who have few definite goals. When parents do not have too many ideals of their own and when parents shift too easily from one extreme to the other and when people move around so readily from one doctrine to another, from one type of view of life to another and there's never any real consistency, it is no wonder children don't have any goals and aims in life. We ought to live with lofty purposes. I can think of nothing that brings life in greater harmony that that. Of course the real source of wholeness in the life of a person is when you are brought into fellowship with Christ who still speaks to us and says, "I will, be thou made whole again." That's the kind of wholeness we need. That will overcome our inconsistencies, too.

THOUGHT FOR THE WEEK:

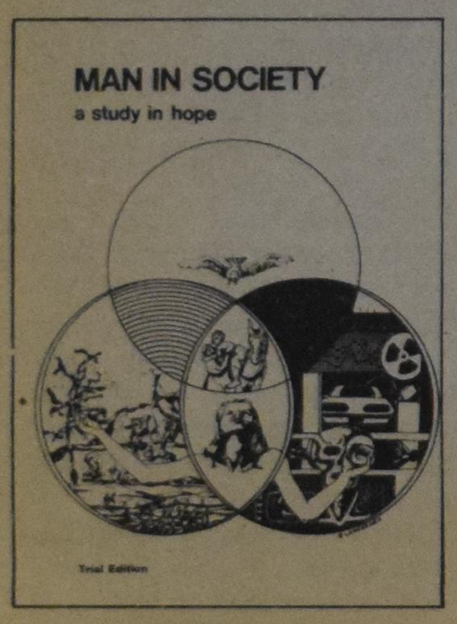
We need a unifying principle that's strong enough to bind life into one great whole and that unifying principle must be more than a doctrine, more than a creed. It can only be found in a person — the living, loving person of the Christ to whom we surrender all our lives.

Man in society — a study in hope

Self-image

by Ary De Moor

The previous article in this series dealt with framework and perspective. It called for Christians to be discerning and active in their efforts to pass on Christ's reconciliation to a world caught in sin and brokeness. Christians must show their love for God and for their neighbour just as they love themselves.



Christian parents and teachers spend much time and effort in teaching children to love God and to love their fellow neighbour. A weakness in all of this is teaching children how to love themselves. Do teen-agers love themselves? Are they proud of who they are? Do they feel acceptable? Do they feel that people will listen to them if they begin to speak out?

The results of a survey of Christian young people written in Calvinist Contact a few years ago were compiled by John Struik and Don Vanderkolk and said in part: "The group is the most important thing in life for young people. Meaning, identity, acceptance, and a sense of worthwhileness are found here. Therefore, they are left with the task of making sure they have a circle of friends. So they work hard at it, trying by use of appeal, lines, or whatever to establish a circle and bring new friends into it. Meanwhile, others are trying to lure someone else's friends into their circle. Competition for friends is fierce. It is not unusual to be surrounded by friends one day and deserted the next.

"Since young people move in and out of many circles, they have made and lost many friends. So, they learn not to commit themselves deeply to anyone; otherwise, it hurts when they move out of a circle or when someone moves from their group. In this context, the wish for popularity can readily be understood. Popularity is insurance against uncertainty in interpersonal relationships. Being popular means I am accepted, I am important, I am somebody worthwhile. It's a sort of bank, a person bank where friends can be stored for a rainy day.

"If one has many friends, she/he can afford to lose some and still be popular, accepted, valued, not alone and not without identity. Conformity must be understood in this context. In order to be popular, conformity is a must, for one has to be cool all the time. When one's circle of friends is unstable and must be constantly worked on, individual differences become dangerous and must be ruled out in favor of the tried and true ways to make and keep friends."

When I ask students in my classes to make a list of all their good points and all their bad points, they have very little difficulty with the bad points. The list of good points is very short and often each good point has a counterpart in the bad column, disclaiming all what was said in the good column. Teen-agers are afraid of telling others who they are because it might not be enough and they fear rejection more than anything else.

But what is the answer to these "You're OK — I'm OK" feelings? I'm OK — you're OK? Transactional analysis, encounter groups, group therapy sessions? Much of today's psychology sounds good, yet when examined carefully, does not do justice to our biblical view of man and his emotions. What ought Christians to think of themselves?

What you think of yourself is not easy to pinpoint. Your self-image includes what you think about your body, thinking ability, emotional capacity, temperament, ability to love, power of imagination, ability to remember, power of logic, ability to attract and persuade other people, likeability, and popularity.

Self-image is not a permanent perception; often there is change. You feel better about yourself at some times than you do at other times. It is possible, however, to feel mostly bad or mostly good about yourself for long periods of time, even a whole lifetime.

The point here is that there is a diversity of human feelings and they can change so quickly that no two people are alike and feel feelings and emotions in quite the same way. Each person's self-image is unique, different, a tribute to the Creator.

People do not always think about themselves as they should. Some people do not think much of themselves. They have low self-esteem, are dissatisfied with themselves, lack respect for themselves. They feel inadequate, unwelcomed, ugly, stupid, incompetent, super-sensitive; they are easily and deeply hurt by criticism, and shift blame to themselves. These people find it hard to meet others, are pessimistic, do not trust others, hide behind fronts, lie, feel lonely and isolated, do not share true feelings, have unsatisfying relations with others and generally feel bad about themselves all the time. Some people think too highly of themselves. They feel they are brilliant, super competent, gorgeous, always right, always welcome, liked by all people, and generally, that they are "God's gift to Creation."

There are many influences that form and shape our self-image. These might include our time in history, culture, our parental nurture, peers, mass media, our own personality, school experience, church ethnic background and place of work.

Not only does your self-image get shaped, but it influences how you give shape to society. An unfulfilled self-image can have disastrous results on marriages, families, schools, work, church, etc. On the other hand, a fulfilled self-image can do much good and allow a person to be a healing influence in society.

In order to feel good about yourself, you have to try to understand who you are. What is it that makes you and I different from others? We must first understand that we are constantly changing. Our "selves" change every day — sometimes not much, sometimes a great deal. Part of being yourself implies that there is room for change. You change even though you have some dominant personality traits. You are not the same today as you were yesterday. There is always room for growth and maturing.

God calls us to love him and our neighbours as ourselves. To love yourself is a biblical command! It is a task that requires work, effort, a sense of struggle, a call to grow up, to be the best person you can be for Christ's sake. In order to love God, we have to love ourselves and our neighbors. If you love yourself you can give of who you are to others. The important thing is that we struggle. We must try to become emotionally healthy day after day. Sometimes we need help with that. We need help to see ourselves more objectively, especially in the tight spots of life. This help can come from counselling at school, professional help and emotional assistance from friends and from the community in which you live.

Although the Bible does not intend to be a psychological textbook, it does present us with some clear and important givens as to who and what we are. We are created as communal creatures. We need others desperately, yet we are afraid. This was already obvious in the Garden of Eden. Adam and Eve needed each other in order to be truly alive, but sin created problems between them immediately. Adam and Eve made some clothes for themselves, feeling the need to hide from God and each other. They accuse each other of being responsible for their sin and end up accusing God for it as well.

As a result of the Fall, true community between people is broken. This creates loneliness, fear, isolation, fear of rejection and non-acceptance. We are afraid to reveal ourselves to others because we are afraid people will not accept us as we are. Therefore we hide. This results in relationships that are not very satisfying. Yet, we are called to love ourselves and our neighbours. We are called to live in relationships and to give of ourselves. In Christ, we can begin to fulfill that challenge.

As image-bearers of God, fallen in sin and redeemed by Christ, we must grow in understanding ourselves. A Christian should accept himself for what he is, respect himself, recognize his limitations, admit his strengths and weaknesses, expect to improve and have healthy relationships with others. The pressure to conform to what everyone else wants you to be must give way to an appreciation of the comedy of contrasts which the Lord in his wisdom has created when he shaped each one of his children.

With these basic givens in mind, a look at self need not be a frightening experience in which all is up for grabs, but it points to a worthwhile core of the individual out of which his self-image can grow.

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Politics

Our post-election challenge

by Ben Vandezande
Politcs editor

I knew a basketball coach who would remind his players before every game, that their christianity did not stop at the boundary lines of the court. He would urge them to act on the court what they would confess off-court.

That is perhaps a helpful way to remember our calling in post-election Canada. A few weeks ago we were wrestling with who we should vote for. The results are in, the signs are gone, and the country has voted. Now is not the time to heave a sigh of relief because our citizenship responsibilities are over for another 5 (or less) years.

Our Christian citizenship does not stop when we step out of the voting booth. To use a different example, our Christianity doesn't stop at the church door any more than our calling as citizens ended on May 22. The preparations we made for May 22 must find expression on May 23, June 23, July 23, etc.

"Be subject..."

"It is God's will that by doing right you should put to silence the ignorance of foolish men" (I Peter 2:15).

This is how Peter sums up what our behaviour must be in this world. He calls us to "abstain from passions of the flesh" and "maintain good conduct." These words don't only apply to our personal lives but also (in verses 13-17) to our citizenship. Being subject in our citizenship is one way of "putting to silence the ignorance of foolish men".

Unfortunately, we often translate "being subject" with the word "obey" resulting in the idea that our citizenship responsibilities are captured by obeying whatever laws are passed, paying our taxes, and respecting the rulers. Whereas obedience is an important response so that we "do not use our freedom as a pretext (excuse) for evil". The Bible calls us to be maintaining good conduct and abstaining from evil in our citizenship. It is a very active role we play. He calls the state to "punish those who do wrong and praise those who do right". The government must be subject (ie) be of service to God.

The emperor at this time, Nero, violently presecuted many Christians and was a clear example of the opposite of what God calls for. It is in this situation, that God calls his people to be subject, namely, do what is right even though **you will likely not be praised but rather punished for it.** And Peter knows that, but he says, "But when you do right and suffer for it you take it patiently, you have God's approval." (1 Peter 2:21)

We have so emphasized the notion of obedience in the calling of the citizen to be subject that we have lost sight of the more important theme, namely, that you and I do justice and help give shape to justice in the land. Justice is not something we can simply leave to the politicians or judges.

Should we take advantage of every tax break just because it is legal? If it is not just, why accept it? One woman thought the idea that she should receive 6 weeks severance pay as part of a pregnancy leave was "dumb" but felt she should take it any way if "they are going to offer it to me!"

Discussing with MP David MacDonald

Should we take advantage of the mortgage interest deductibility program proposed by the P.C.'s if they pass it into law? What effect will that have on inflation? Interest rates? Do **we** need it?

And the examples could be multiplied. Does "abstaining from passions of the flesh" not have something to do with our choices here? Does "maintaining good conduct" not mean we act quite differently than the legal standard at certain times?

On a wider level, in what ways are we encouraging or discouraging our government to make good laws? **Is our witness being made regardless of whether or not it is being listened to?** How do we participate with our M.P.'s and political parties to speak clearly of what justice means?

What do we say about the present immigration laws? Had they existed when many of us immigrated we would still be in Holland. A letter, a presentation by a group to an M.P., study of the existing laws is part of our calling for being subject.

The list of topics that need citizen participation is growing. There is no room to list them here. What we must do is find ways of developing our views of justice according to God's word and then sharing that. That is not something that you can leave to your Committee of Contact with the Government or CJL or your local study group.

We must find little ways to make politics and active citizenship a part of the weekly routine of all of our lives. That may mean reading different papers, phoning an M.P., studying political affairs in your existing church group, changing your personal ways of acting so they are more just, working so that your job and what you produce is just, etc etc.

Organizations like the Committee for Contact, CJL, etc, can do some of the research, provide some guidelines, suggest directions and debate at some of the top levels of government. But supporting them does not put an end to our response.

Do we have time...ability... willingness...? I don't know how you respond to this. I do know that what is just as important as deciding who to vote for is working with whoever gets in.

And regardless of who is in, we are called to be doing right and so "put to silence the ignorance of foolish men." We can begin in our own lives that way.

Many promises are made in election campaigns that parties have to keep. We as citizens have promises to keep as well.

Canada's election hangover

Everyone had their own version of the good news that comes out of the election campaign. I can't celebrate the good news in a partisan way with any of the parties.

The good news for me has to be the possibility that we will now have to look much more seriously at a change in the system of voting. This is triggered by the fact that (many are concerned by the fact that) the vote appears to be split along language and regional lines.

Although there is superficial truth in that, it ignores the fact the PC's received 20 percent of the vote in Quebec, the Liberals received as much in the Prairies and yet each received only a couple of seats. It also ignores the fact that the NDP received one-half of the percentage of the popular vote, the PC's did and still only has one fifth of the seats.

A change to a system where every vote would count (proportional representation) would yield a much different result. For one, it would give Parliament representation in all parties from all regions of Canada. Also, people could vote for a party of their choice and not worry about wasting a vote. There will be a lot of talk in the coming weeks about polarizing the country along language lines and the lack of a party's representation in certain parts of the country. The spectre of Mr. Levesque quickly launching his referrendum on a divided Canada worries people.

Frankly, I think the division is more clearly between those who are in power and those who were out. Many Canadians wanted the Trudeau government out. The PC slogan "Time for a change"

seemed to hold true. Mr. Levesque should remember he was voted in on a wave of anti-Bourassa feeling not on account of their separatist platform. Mr. Clark appears to be Prime Minister on the same basis.

How polarized we are will depend on how this "Anti-vote" translates into a French-English division. There is no clear indication that such is the case. How we resolve the lack of representation from different parts of the country will depend on how willing we are to change our voting system to ease the apparent polarizaiton.

Most importantly, such a change would allow the parties to develop truly distinct platforms because they would know that every vote they received for a principled position would count. Then all Canadian's view would be represented and we could begin discussing our differences and future in earnest.

Ben Vandezande

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Surrogate Christian

China, Vietnam, Iran — the scale
Of wars lays heavy on this day.
It seems as if to no avail,
Prayers tumble down with feet of clay.
The orphaned, eastern faces see
Our livingroom through printed black,
The Star, The Globe, The Times — and we
Subdue the pillows in our back.
My God, it seems, the more we own,
The more we want, the more we need;
And long before our goals are known,
New wants are born that we must feed.
The color set, the snowmobile,
The clothes, the car, the southern home,
On runs the list and weeks reveal
Incisions on our souls of chrome.
Surrogate Christians, we who weep
At hunger bellies far away.
Surrogate Christians, we who sleep
And dream of increase in our pay.
Inflated souls, where will we go?
What is our price? What is our goal?
The ebb and tide — the pull and flow,
What is the value of our soul?
We set our standards, pluck the day,
We eat it bare with all our pow'r.
Yet what should stop my God, I say,
To go on strike for better hours.

C.Farenhorst-Praamsma

World missions update

Cuban church is strengthened

There are instances recently when members of the Christian Reformed Church have been able to visit their relatives in Cuba. They return with the report that the Christian Reformed Church in Cuba is enjoying health and growth; that the difficulties the Church had to face have proved to strengthen her. She continues to face the future in the confidence that God is on the throne.

Harvesting Christians

In 1900 the vast majority of the Christians in the world were white and located in Europe and North America. By the end of this century, the prediction is that 60% of the world's Christians will be non-white, if the great harvest continues to be gathered in at the present rate. For example, in 1900 the evangelical community in Latin America numbered 50,000. By the end of this century an evangelical population of one hundred million may be possible. Yet many Christians in North America seem unaware of the great spiritual movement occuring in that part of the world.

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Were there deaconesses in Ephesus?

by Dr. Remkes Kooistra

The decision of the Christian Reformed Church's Synod 1978, allowing consistories "To ordain qualified women to the office of deacon, provided that their work is distinguished from that of elders" (Acts, Art. 80) was based on three grounds.
Art. 80) was based on three grounds.

At this time we wish to discuss only the first one which reads: "There is some evidence in the Bible for opening the office of deacon to women. At least two passages in the New Testament (Romans 16 verse 1 and Timothy 3 verse 11) indicate that women may serve as deacons (deaconesses)."

Synod expresses itself rather carefully by speaking only of "some evidence". It is rather evident, one might say, that the evidence is not too evident for otherwise we would have had deaconesses for a long time already. Synod, however, wanted to state that the admission of women to the office of deacon may well have had a precedent in Scriptural times. Two texts are mentioned to support this view. For the purpose of this article, we deal only with the second one, to wit, 1 Timothy 3 verse 11, which prescribes:
"The women likewise must be serious, no slanderers, but temperate, faithful in all things."

In discussing this text I would like to ask your attention for three levels of evidence. I will deal, first, with the Scriptural evidence in general, then with the Scriptural evidence of this particular passage, doing my own exegesis and finally with the evidence of this passage as others have recognized it.

Scripture and the Holy Spirit

In its first ground to open the office of deacon for our female members, the Synod mentions that there is some evidence in the Bible for this practise. This ground is rather remarkable.

It seems to me that this first ground of Synod for its decision is consistent with our Christian Reformed way of thinking and arguing. We often try to establish that for a certain practise a precedent can be found in the Scriptures. As long as something similar happened in Biblical times, and is recorded in the Bible, we feel that we are on safe ground.

This is, for instance, done with regard to child baptism. Many of us Reformed people are very thankful that we read in Acts 17 verse 33 that the Philippian jailer "with all his family" was baptized. The argument states that there were most likely children in this family who were also baptized. It seems sometimes that an historical indication as in the text of Acts 17 is more important than all that the Scriptures further say about the covenant of grace. In the meantime, we weaken our position over against the Baptists and others as these keep on asking us: "Where is the text in the New Testament that says that children must be baptized?"

If you must have Scriptural proof for certain practises and certain Reformed doctrines, then you are not only stuck with the child baptism, but also with the doctrine of the Trinity. (That word, Trinity, is not to be found in the Scriptures). And with that of Christ's descent into hell and (no-where does the Scriptures make a direct connection between Christ's descent into hell and the fourth word on the cross).

If we in all things, were dependent on a precedent in the Scriptures, we still would have to eat Kosher meat (Acts 15 verse 29).

We would still have our day of rest on Saturday, the Sabbath day; our women would still wear a veil (1 Corinthians 11 verse 10); all would have long hair (1 Corinthians 11 verse 15) and the people would still drink wine for a sore stomach and for frequent other ailments (1 Timothy 5 verse 23).

It is my conviction that the Holy Spirit does not like this attitude very much, I can hear the Holy Spirit say to the church: "Having my guidance, why don't you decide on practical matters that come up in the course of history in the light of Scripture as you see fit?" The Holy Spirit certainly did not intend to give us a blueprint of all matters pertaining to church discipline, church order and liturgy in the Scriptures. Much was to be worked out later in the course of history.

Having the annointing by the Holy Spirit, we all know (1 John 2 verse 20), the New International Version has: "all of you know the truth". And other translations have: "you know everything". The Holy Spirit has given the church gifts of wisdom, of prophesy, of ability to distinguish between spirits, etc. Is it not to be expected, that in view of all this, the Holy Spirit simply says: "I leave it to you to decide".
Whether women will be deaconesses or not in the twentieth century is to be decided on the strength of the general principles revealed in the Scriptures. Galatians 3 verse 28 (there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus) shows clearly that in Christ there is not only redemption, but also restoration. The extent of the canon of the New Testament is not decided by the New Testament itself, but by the church.

The Scriptures are not a blueprint for the architecture, the liturgy or the policy of the churches throughout the ages. It is basically a fundamentalistic trend in our community that we are looking so much for "examples" in biblical times! You see, the Holy Spirit left very important decisions to the church of later age.

Nowhere in the New Testament you will find the list of books to be considered canonical, neither is there such a list of canonical books in the Old Testament. If we, Christians of later centuries, had the insight to decide on what is Scripture and what not, we certainly should be able to decide whether the time for women to serve in the office of deacon has come or not yet.

1 Timothy 3 verse 11

I shall now give my own explanation of the text mentioned above. The Greek text in a most literal translation reads: "[it is necessary (taken from vs. 2) that] women in the same way (must be) dignified, not defamatory, temperate, trustworthy in all things."

The RSV reads: "The women likewise must be serious, no slanderors, but temperate, faithful in all things."

The New American Standard Version has: "Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things."

The word "women" has a note: "I.e. either deacons' wives or deaconesses."

Finally the newest translation, the New International Version, reads: "In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything."

Some readers may exclaim in joy: "Finally a translation that seems to be against deaconesses in Ephesus!", but they should not forget to see the footnote which states: instead of "their wives", you may read "deaconesses". For the scholars of the NIV it was not as clear as it was for some authors of overtures that the women of our verse were "of course" deacons' wives!

So there we are: one translation says simply "women" and two other ones give us the choice between "wives of deacons" and "deaconesses". We must therefore decide on grounds derived from the text and context. I have seven reasons for believing that Paul talks here about deaconesses and not just deacons' wives.

1. The second word of our verse is "likewise". The same word is used in verse 8 for the deacons. Hence it places the women next to the deacons as a special group to be mentioned in connection with the requirements for office. If these women had no office, Paul would not have chosen the word "likewise."

2. You may have noticed that our sentence is incomplete: it has no verb. Therefore, this verb is to be found in the context. In our case it is grammatically obvious that the construction of the sentence (the fourth case is used!) depends on the "it is necessary that" from verse 2. This means that the women of verse 11 are to be seen as a group of officebearers on the same level as the elders and the deacons.

3. Now look at the four qualifications and see whether this would fit "deacons' wives."

a. The first qualification is that these women must be "serious" or rather "dignified" or (NIV) "worthy of respect". If this was to be a requirement for wives of deacons, why would this not have been a very needed qualificaton of elders' wives? The word indicates to me that the person of the officebearer must measure up to certain requirements in order to be considered fit for the office.

b. The second word is "not defamatory" or "slanderous" or "malicious gossips". Nobody, of course, would encourage these vices in deacons' wives. If present in them, however, it would not disqualify the man for his office. He only would have to keep the work he does to himself, which he should do anyway. For the deacons the second qualification reads in verse 8 "not doubletongued". Is not our requirement a perfect parallel to that of the deacons? Deacons may not talk out of both sides of their mouth and deaconesses may not talk people down: both groups of officebearers are warned against the sins of the tongue.

c. The third requirement of verse 11 states: "temperate". The third requirement for the deacons reads: "not given to much wine." I submit that if the deacons were not given to much wine, there would not be a great chance for their wives to drink too much. It makes much more sense to take the demand for temperation as applicable to another group of people having their own living quarters.

d. The last requirement of this short list demands that these women must also be "faithful" or "trustworthy in all things." The fourth requirement for the male deacons helps us to understand Paul's intention. Deacons were not supposed to be greedy for gain. In the same way, "likewise", their female counterparts had to be trustworthy in all things, which means that money from the congregation, in their hands, should be absolutely safe. By the same token it is difficult to understand why specifically deacons' wives had to be trustworthy in all things.

Moreover, it is quite well possible that the Greek words are to be translated by: trustworthy among all people. If this was Paul's intention, it is even more clear that the women he addresses are a separate group and not just wives of officebearers.

In conclusion, it must be stated that the analysis of all four qualifications mentioned in verse 11, points in the direction of a group of women in office rather than wives of officebearers.

4. If Paul wished to address the wives of deacons in verse 11, why did he omit all requirements for the wives of elders? Paul was too systematic not to have noticed this incongruity.

5. The text speaks about "women" not about "wives". Paul writes "women in the same way", not "their wives in the same way". This favours our understanding that Paul meant deaconesses, perhaps single women who served as such.

6. After verse 11, Paul continues in verse 12 with requirements which relate to married male deacons. The grammatical construction is different. These requirements are again parallel to what is required of the elders (see verse 2), hence it is clear that Paul is, in verse 12, still dealing with qualifications for officebearers, not for wives of officebearers. In verse 12, Paul continues his requirements for the male deacons since this part would not apply to female deacons.

7. In the cultural situation in which Paul writes, women could often only be visited by women.

On the basis of these seven arguments, I conclude that Paul addresses himself in 1 Timothy 3 verse 11 to female deacons or to deaconesses in Ephesus.

Opinions of others

At this point, I certainly would not wish to suggest that the controversy about our text has been resolved. Yet, it is remarkable that so many voices agree that these women of 1 Timothy 3 verse 11 were called to a very special task.

Here is, first of all, a quote from report 39 "Women in Ecclesiastical Office" in the Acts of Synod 1973: "In this connection we should also mention 1 Timothy 3 verse 11 ("The women likewise...").

which may be another evidence of women with a special, somewhat official ministry. It has been said that Paul is speaking here about the wives of the deacons he mentions in verse 8. The text does not warrant that kind of interpretation. We believe that this text allows for the interpretation that Paul is speaking about women in the office of deaconess."

This careful evaluation of our text is followed by a study by exegetical experts in report 31 "Hermeneutical Principles concerning Women in Ecclesiastical Office" in Acts of Synod 1978, who give some of the arguments I offered before. They suggest that the word "women": "should be translated as 'female deacons' rather than "wives of deacons"

They give four reasons for their decision, the last one reads in part: "Finally, consideration of the Greek text of the passage reveals that verse 2, verse 8, and verse 11 are parallel in form. Verses 8 and 11 depend on verse 2 as *osautos* (likewise, also) makes clear. Therefore, we translate verse 2 as "it is necessary for an elder to be...," verse 8 must read "it is necessary for deacons to be...," and, verse 11 must read "it is necessary for female deacons to be...". The parallel formulation suggests that Paul is not speaking about elders and deacons and wives but three groups of people who function in official roles within the church. The entire section seems to speak of office-bearers in the church."

It is true that neither Luther nor Calvin thought that Paul in our text was speaking of female deacons, but even their exegesis is not infallible. J.A. Bengel (one of many famous theologians) wrote his commentary on the New Testament in 1742 and his exegetical remarks are still worth considering. He takes the women of our text to be deaconesses and writes about the third requirement "temperate"..."who on behalf of his task has to enter many homes, must be extremely careful not to become a drinker."

Deaconesses faced much more the temptation of becoming wine-addicted than the wives of deacons!

H.A.W. Meyer wrote in 1866 on our text: "It is very arbitrary here to think of wives of deacons and elders." According to him Chrysostomos, Grotius, De Wette and Wiesinger all thought that Paul meant deaconesses. Van Oosterzee finds a nice solution to the problem. He suggests that Paul meant "those wives of deacons who served as deaconesses". The wellknown Reformed exegete William Henriksen also dealt with our text in his commentary in his letter. He states: "Note how the qualifications of women who render auxiliary services are wedged in between the requirements for deacons."

On this ground he judges that "they are not the wives of deacons" nor "all the adult female members of the church" but "a group by themselves". Hendriksen does not wish to see them as deaconesses nor as a third office "to be co-ordinated with that of overseers and with that of the deacons"; hence, he thinks that they were "deacons' assistants who render auxiliary service". He does not say on which basis he came to this conclusion. J.H.D. Kelly wrote in 1963 that here we do not deal with "women in general" but "with a fresh category of officials". He suggests as a translation "women deacons" or "deacons who are women".

Scott wrote in 1946: "the direction seems to refer to women who were engaged in the same kind of work".

The Dutch Theologian C. Bouma wrote two commentaries on Paul's epistles to Timothy and Titus. Let me quote his Korte Verklaring: "Hier zijn niet bedoeld de vrouwen der diakenen; dan zou er beter zijn gezegd: hun vrouwen; maar bedoeld zijn vrouwen, die de diakenen ter zijde stonden. De aard der verleende hulp brengt vaak mee, dat vrouwen beter dan mannen kunnen helpen. Deze vrouwelijke hulpdienst is blijkbaar in de eerste gemeenten zo algemeen geweest, dat Paulus die zonder meer als bekend veronderstelt, en spreekt van: "de vrouwen" ' vgl. 5:9. Bepaalde vrouwen in de gemeente vormden een soort diaconale zusterhulp. Dat deze vrouwen een kerkelijk ambt hebben bekleed, leert dit woord niet. Van diaconessen hier te spreken, heeft geen zin."

It is not clear to me how Bouma, after first having acknowledged that the work of these women was very well-known, then so easily concludes that it does not make sense to think here of deaconesses.

I myself find diaconal helpers mentioned in the fifth chapter, when Paul deals with the widows. I would not suggest that all deaconesses had to be over 60 (5:9) as the widows who were doing auxiliary services. M. Dibelius in his 1931 commentary finds our text confusing, but it is obvious that he thinks this because he tries, as many others do, to combine the women from chapter 3 with the widows from chapter 5. There was simply greater variety of work and workers in Ephesus than Dibelius wished to admit. In his "Bottenburg Kommentaar" of 1942, Bouma makes the same mistake as did Dibelius.

E.K. Simpson wrote in 1954: "we learn from inscriptions and from Romans 16 that diakovos is of the common gender; so that there was no need to repeat the appellation in reference to deaconesses. Social conditions probably required that members of the female sex should be visited by one of their own sisterhood. The suitable person for this office might be a deacon's spouse or she might not."

The Roman Catholic J. Reuss translates our text in this way: "The women, too, must be honourable, not given to slander; they must be sober and reliable in every way."

He comments: "The deaconesses assisted in the charitable activities of the community, so that their duties were important. That was why they had to be perfectly "honourable". They must not be prone to slander and the sins of the tongue, into which some women easily fall. In addition, they must be completely trustworthy in every way."

The Anglican R.R. Horton is very explicit. He wrote in 1901: "From its place in the midst of a paragraph on the qualifications of deacons, or the younger servants of the church, the only conclusion that the words seem to admit is that the 'women' are the corresponding servants of the church on the female side. Such women were called deaconesses (e.g. by Paul in Romans 16, I; marg.)."

Finally, let me conclude with Holmes Rolston who, in the Layman's Bible Comcentary, writes very plainly and very clearly: "The expression in verse 11, "the women" is sometimes understood as referring to the wives of the deacons. It is well, of course, for the men who are selected as deacons to have good wives who will support them in their work. But the sentence probably refers not to the wives of the deacons, but to women serving as deacons. We do not know whether they served with the men or in a separate organization, but we can be reasonably sure that there were women in the Pauline churches who served as deaconesses. Phoebe was a deaconess of the church at Cenchreae (Romans 16 verse 1). This is an example of the way in which women were given places of dignity and responsibility in the world Church of Paul's day."

On the evidence of my own findings, and those of others as well, I say with the old mathematician: "Quod erat demonstrandum". That is, "this proves what had to be proven."

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Nog een feest!

Wat het kerkelijk jaar betreft zijn we nu aangekomen in het feestloze tijdperk. We hebben Pinksteren gevierd en daarmee is op de kalender het kerkelijk jaar ten einde. Er is na dit blijde feest, waarop God Filistijn, Tyrier en Moor de naam van Sion's kinderen doet dragen, nog maar een feest waarop de kerk met spanning wacht. Als Jezus Christus komt om te oordelen de levenden en de doden, om als Bruidegom, Zijn bruid, de kerk, de gelovigen te halen, dan is de feestcyclus vol. De Nederlandse Geloofsbelijdenis zegt daarvan in artikel 37 ''wij verwachten die grote dag met een groot verlangen''. Dat is de feeststemming van de kerk.

Het leven is niet altijd even gemakkelijk. Het lied dat spreekt over het scheepke onder Jezus' hoede getuigt er van. Soms staat de zee hol en hoog. De winden waaien en de regen stroomt neer. Maar een van onze kerkelijke formulieren haalt de Schrift aan en zegt: nadat wij een weinig tijds zullen geleden hebben, roept God ons, zijn gemeente, tot Zijn eeuwige heerlijkheid. Christus komt! Naar die toekomst wijst het formulier voor de openbare belijdenis des geloofs. En dat is heus niet de eerste maal dat zij die hun geloof belijden in het midden van de gemeente op die toekomst gewezen worden.

Reeds bij de doop werd het gebeden of God geven wilde ''dat dit kind ten laatsten dage voor de rechterstoel van Christus zonder verschrikken, zonder bang te zijn, moge verschijnen''. En het is ook niet de laatste maal, want elke keer als er avondmaal gevierd wordt dan mogen wij het horen voordat wij de tekenen, brood en wijn, gebruiken ''dat wij in alle droefenis met een opgeheven hoofd onze Heer Jezus Christus uit de hemel verwachten''.

U ziet het, de kerk wijst steeds naar boven, naar Jezus Christus die op de wolken komen zal. Bij het doopvont en aan de avondmaalstafel, en nog veel vaker, klinkt het: Jezus komt, zo waakt dan want u weet dag noch uur. En bidt: Maranatha, kom Heer Jezus, kom spoedig! Zo'n gebed is de schoonste uiting van het geloof der gemeente. Het komt voort uit liefde tot de Heiland en beoogt volkomen gemeenschap met Hem.

Zullen wij dit gebed kunnen bidden en in feest stemming die grote en blijde dag van Jezus' wederkomst tegemoet gaan, dan moet er liefde zijn voor de Heiland. En hoe sterker die liefde tot de Heer Jezus is in de gemeente, hoe vuriger zij verlangt om Hem te ontmoeten en ''altijd bij de Heer te zijn''.

Soms zijn er perioden in het kerkelijk en persoonlijk leven dat de komst van de Heiland ons geen feest toeschijnt, of dat zijn komst wordt vergeten. En we kunnen het maar al te goed begrijpen dat ook de wijze bruidsmeisjes in de gelijkenis in slaap vielen toen ze zo lang moesten wachten op de viering van het feest. Waar bleef de bruidegom? Lang wachten maakt slaperig en dan vallen de ogen toe. Och, dan gelooft men nog wel dat Jezus komt. Het lijkt echter dood kapitaal, pro memorie uitgetrokken op de balans. Men gelooft het, natuurlijk, maar het leeft niet in het hart. Er wordt nog wel eens over gepreekt, maar de blijdschap over Jezus' begeerte om te komen ontbreekt.

Dan worden de ''tekenen der tijden'' gezonden om ons wakker te maken. En die tekenen zullen getuigen tegen hen die een bange tijd aan zich hebben laten voorbijgaan zonder dat hun geloof er door werd gebouwd en hun liefde voor de Heiland er door werd versterkt. De tekenen wijzen ons naar Jezus' komst. En vol verlangen moeten wij naar die komst uitzien.

Nog één feest na Pinksteren! Een groots feest, want Jezus zal daarbij zelf, persoonlijk, zichtbaar aanwezig zijn. De Bijbel zegt niet zonder vervoering: wij zullen Hem zien! Jezus, aan wie u uw zaligheid hebt te danken. Jezus, die voor u leed aan het kruis, die al uw zonden op zich nam, wiens bloed u heeft geheiligd.

En als zo uw maranatha gebed verhoord wordt zult u altijd bij de Heer wezen. Daarin culmineert de hemelse heerlijkheid. Het gaat niet om de gouden straten, het gaat er niet om dat we zouden zeggen: in de hemel is het schoon. Het gaat om onze Heiland, om Jezus Christus. Zonder Hem is, om het zo eens te zeggen, de hemel geen hemel. Het gaat om de Bruidegom. Dan is het toch zeker feest als Hij komt. Het eerste feest na Pinksteren! Wat duurt het lang. We moeten nog geduld hebben. Er wordt nog aan ons gepolijst. We worden nu nog voorbereid. Nog even wachten. Dan begint de bruiloft. Dan zijn we altijd bij de Heer. Wat een feest! Wie zou dat feest willen missen?

J. VanHarmelen

Vierhonderd jaar Unie van

De Wekker — Op 23 januari 1579 werd in de vergaderzaal van het Utrechtse domkapittel de grondslag gelegd voor de eenheid van de Noordelijke Nederlanden. Een aantal provincies verbond zich met elkander om de vijand tegen te staan en met elkander de vrijheid te verdedigen. De Unie werd getekend door de graaf Johan van Nassau, door Holland, Zeeland, Utrecht, de Ommelanden en de ridderschap van Gelderland. In het verdrag was opgenomen de bepaling, dat zij met behoud van eigen zelfstandigheid zich zouden opstellen, als waren zij een provincie.

Vérgaande maatregelen ter verkrijging van deze eenheid in militaire zin, in economisch en maatschappelijk opzicht werden aangekondigd. En al is het waar dat meer dan een artikel eruit nimmer in de practijk gefunctioneerd heeft, toch kan de gesloten overeenkomst beschouwd worden als een fundamentele stap naar het staatsbestel, dat een paar eeuwen het gezicht van de Verenigde Nederlanden heeft bepaald.

Eerst hadden de zuidelijke provincies, die zich voornamelijk verzetten tegen de Religievrede zich verbonden in de Unie van Utrecht. Een aantal ontembare en in sommige opzichten onvoorzichtige Calvinisten heeft daartoe wel aanleiding gegeven. Immers hun extremisme verwierp ook iedere vorm van samenwerking tegen een gemeenschappelijke vijand. Hun drijven veroorzaakte een polarisatie die niet meer te stuiten viel.

Toen tegenkrachten zich bundelden in de Unie van Utrecht (5 januari 1579) ontstond er een werkelijke bedreiging voor de provincies die reeds de vrijheid hadden verkregen. Een militaire dreiging in het zuiden noodzaakte toen wel om alle krachten te bundelen. En deze bundeling kwam tot stand onder de inspirerende leiding van Johan van Nassau.

Deze nam op dit moment belangrijker initiatieven dan zijn broer, Willem van Oranje, die nog te zeer ''temporiseerde'' en die wellicht ook op hetzelfde moment te veel ijzers in het vuur had. Bovendien was de visie op de toekomst van de jonge staat enigzins anders dan die van zijn broer. Deze, nog niet lang bekleed met zekere macht in Gelderland, en als zodanig een man op wie veel gereformeerden binnen dit gewest hun vertrouwen stelden, ontwikkelde een initiatief, dat resulteerde in de Unie van Utrecht. Het eerste artikel heeft de volgende aanhef:

''1. Ende eerst, dat die voorsz. Provincien sich met den anderen verbynden, confedereren, ende vereenyghen sullen, gelyck si hem verbynden, confedereren ende vereenyghen mits desz ten ewigen daeghen by den anderen te blyven in alle forme ende maniere als off siluyden maer een Provincie waeren...''

Ondanks het feit dat er aan de tekst van te voren nog al het een en ander gesleuteld was, bleek de Unie niet in alle opzichten een altijd even duidelijke uitdrukking te geven aan de bedoelde eenheid. In later jaren heeft men nog al eens te maken gehad met interpretatiemoeilijkheden of met kwesties waarin het verdrag niet voorzag. Maar dit neemt niet weg, dat het samen met andere grote stukken uit de geschiedenis der republiek heeft gediend als fundament voor de jonge staat die zich in haar leven bedreigd zag en die slechts op een manier stand kon houden: met vereende krachten. Eendracht maakt macht. Het is de spreuk die sindsdien op critieke ogenblikken in het volksbestaan haar waarheid heeft bewezen.

Een predikant-geschiedschrijver uit het begin van de achttiende eeuw heeft zijn oordeel als volgt geformuleerd: ''En hier door hebben sy het vaste, en tot hier toe onverbrekelyke Fondament van onse Gesegende Republiek gelegt. Eeuwigen lof daerom verdienen die Grondleggers onser vryheit, voor 't ingaen der Unie van Utrecht...'' Ons klinkt die lof wat al te zwaar in de oren.

PERSOVERZICHT

Carl D. Tuyl

•Het is nu officieel: Trudeau gaat met pensioen en Clark is bezig in het zadel te klimmen. Clark en Broadbent zijn alvast maar aan het bakkeleien geslagen over het voortbestaan van PetroCan, de nationale olie firma. ''Ik verkoop 't'', zegt Clark, ''dan ga je d'r an'' antwoordt Broadbent.

•Het Bureau voor de Statistiek in Ottawa publiceerde cijfers waaruit bleek dat het weer knudde was met onze uitvoer.

•Egypte heeft in een eenvoudige plechtigheid bezit genomen van El Arish, de hoofdstad van de Sinai woestijn. De overdracht voltrok zich volgens de termen van het vredesverdrag. De pers vermeldde dat tenminst twee aanslagen op het leven van President Sadat werden verijdeld.

•De olie-magnaten van de grote Amerikaanse koncerns zijn op het Witte Huis ontboden om het olie tekort te bespreken. Carter's pogingen om Amerika te doen bezuinigen zijn in het Congres geblokkeerd. De President heeft nu de goeverneurs van de afzonderlijke staten de macht gegeven om op te treden.

•En nu omdat ik net terug ben van een paar dagen in Nederland, met de komplimenten van Calvinist Contact wat extra nieuws uit Holland waar loonmatiging het tegenwoordige slagwoord is.

•In de Katholieke Kerk is ook niet alles koek en ei. Paus Johannes Paulus II heeft besloten alle Nederlandse bisschoppen bij hem te roepen om samen tot een oplossing te komen over de problemen in de kerk.

•Het in Delft gekozen moderamen van de nieuwe Gereformeerde Synode is het jongste sinds 1914. Met mevrouw Elkerbout is voor de tweede maal sinds 1892 een niet-predikant in het moderamen gekozen. (Dit nieuws een primeur voor Calvinist Contact!)

•In 1978 werd door de P.T.T. 800 miljoen winst geboekt, misschien kan de aanstaande postmeester-generaal een dienstreisje naar Nederland maken.

•De tweede interparlementaire Konferentie over de Rijnvervuiling is op niets uitgelopen. De Fransen blijven hun miljoenen tonnen vuil in de rivier spuien, en de direkteuren van waterbedrijven in Nederland zijn ten einde raad.

•Op het ogenblik staan er in Nederland 5.4 miljoen T.V.'s, meer dan de helft daarvan zijn kleurentoestellen.

•Voor twee gulden koopt u of een zoute haring, of een glaasje bier, of een gebakje, of twee ons drop, een kopje koffie, of twee ons speklappen. In een winkel waar ik stond kocht een mijnheer een krant van zestig cent, betaalde met een gulden en zei: ''la maar zitte''.

•De tweede dienst van onze kerk zat stampvol met mensen, hetgeen normaal is dank zij een fusie met de naburige hervormde gemeente.

•En op de deur van een kroegje in Scheveningen de volgende, nogal ongastvrije mededeling: ''Zonder vertering geen gebruik van het toilet''. Als ge in nood gezeten bent moet je daar maar niet aan gaan.

Utrecht

Maar de werkelijkheid is, dat inderdaad een fundament gelegd werd.

Dit hangt voornamelijk samen met hetgeen omtrent de godsdienst en haar uitoefening in het verdrag werd bepaald. Wanneer we bedenken, dat Oranje lange tijd gewacht heeft met het zetten van zijn handtekening onder het stuk, waarin zijn eigen broer een sterk aandeel had gehad (Oranje zelf tekende eerst in mei 1579), mogen we aannemen, dat er op dit punt nogal wat moeilijkheden waren.

Oranje's opvattingen waren mogelijk ruimer dan die van zijn broer, en beoogden een bredere bondgenootschappelijkheid, dan die, waarin het verdrag voorzag.

Zoveel was zeker, dat Holland en Zeeland niet van zins waren de verkregen vrijheid in te leveren, of ook maar enige ruimere armslag te geven aan de roomskatholieken. En het is in werkelijkheid hun standpunt dat in de Unie van Utrecht tot uitdrukking wordt gebracht. Het artikel dat in dit verband van grote betekenis is, artikel 13, heeft de volgende inhoud: En zo veel het punt van de religie aangaat zullen die van Holland en Zeeland zich houden naar hun goeddunken. De andere provincies van deze Unie zullen zich kunnen reguleren naar de inhoud van de godsdienstvrede, door aartshertog Mattias, gouverneur en kapitein-generaal van deze landen met zijn raad en door advies van de Statengeneraal reeds geconcipieerd, of zij zullen in het algemeen of in het bijzonder een zodanige orde stellen, als zij tot rust en welvaart van de provincies, steden en particuliere leden daarvan en bewaring van ieders geestelijk en wereldlijk goed en gerechtigheid zullen kunnen doen''.

In werkelijkheid is daarmee voor Holland en Zeeland de toestand bestendigd. En in die zin is het tot stand komen van de Unie van Utrecht te waarderen als een politieke doorbraak van het Calvinisme. Opmerkelijk is dan ook dat de verschillende provincies en instanties die eerst in een later stadium overgingen tot het ondertekenen van de Unie, zulks eerst deden nadat in hun gewesten de Calvinisten het roer in handen hadden genomen.

Weliswaar werd enkele dagen later een clausule toegevoegd, die het voor de roomskatholieken ook mogelijk moest maken om zich bij het bondgenootschap aan te sluiten, maar dit neemt niet weg, dat de teneur ervan die van een protestants verdrag bleef.

Het is bekend, dat het gehalte van de gereformeerde staat, die uit de unificatie voortvloeiende nogal dubieus is geweest. Dit vindt zijn oorzaak in de Formuleringen. Maar niet alleen daarin. Het dient voor een groot deel te worden verklaard als een verschijnsel, dat altijd weer zichtbaar wordt wanneer in een gemenebest gestalte moest worden gegeven aan het geloof. Een verkerkelijkte samenleving is - het blijkt ook vandaag telkens - een onmogelijkheid. Een vrije kerk die midden in de maatschappij het evangelie verkondigt biedt perspectieven aan een krachtsontplooiing van dat evangelie binnen de samenleving. Daarvoor is eendracht noodzakelijk.

Het is geen wonder dat de Unie van Utrecht model heeft gestaan voor menige actie uit later tijd, waarin eendrachtig handelen vereist was. Ik denk aan de Unie van de School met de Bijbel. Zij resulteerde uit een beweging; waarbij als door een man uitdrukking werd gegeven aan de zorg voor het onderwijs.

Laat de herdenking van de Unie van Utrecht ook dit mogen meebrengen, dat wij in onze verindividualiserende tijd vol versnippering van krachten weer leren om de dingen samen te doen. Het evangelie schijnt steeds meer uit de samenleving gebannen te worden. Laten mitsdien de kerken, de gemeenten, de christenen beseffen dat het nog steeds waar is; Eendracht maakt macht. Niet om die macht. Maar om te voorkomen dat wij in onze versnippering niet samen ondergaan.

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OUDERS

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om er zeker van te zijn
dat uw kind tegen ziektes
is ingeent

Ziektes zoals polio, diphterie, tetanus en kinkhoest zijn vandaan nog net zo'n bedreiging voor de gezondheid van uw kind als vroeger. Ze zijn erg besmettelijk en kunnen ernstige ziektes veroorzaken en zelfs de dood. Het is aan u om uw kind er tegen te beschermen, en wij kunnen u helpen.

Ontario's Ministerie van Gezondheid verstrekt vaccin om kinderen in te enten tegen polio, diphterie, kinkhoest, tetanus, mazelen, de bof en rubella (German Measles).

Deze vaccins zijn gratis en uw Ontario Health Insurance Plan (OHIP) betaalt de dokter voor de toediening aan uw kind.

Als u kinderen hebt die ouder zijn dan 2 maanden laat ze dan inenten. Neem ze mee naar uw huisdokter of laat ze inenten op het plaatselijke bureau voor de gezondheid. Terwijl u daar bent kunt u gewaar worden of u zelf ook een injectie nodig hebt.

Er is meer dan een visite nodig om uw kind voldoende te laten inenten. Om er aan te herinneren uw kind mee naar de dokter te nemen hebben we een eenvoudige folder samengesteld. Het laat u zien tegen welke ziektes uw kind zou moeten worden ingeent en op welke leeftijd. Schrijf nog vandaag voor een gratis nummer van ''Immunization is Your Responsibility'' bij: Health Resource Centre.

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Ontario

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William Davis, Premier

Festival Canada Comite werkt aan Dominion Day feest

door Ben Malkin,
Parliamentary Correspondent,
Canadian Scene

Tussen 5 juni en 1 juli wordt in 1,500 Canadese gemeenschappen Canada's verjaardag gevierd. Festival Canada (een directoraat van het Department van de Secretary of State) en twee andere organisaties — het Council for Canadian Unity en het Canadian Folk Arts Council — zijn bezig met de organizatie van de festiviteiten.

Het toezicht berust in de handen van een comité van Festival Canada, bestaande uit vertegenwoordigers uit alle provincies en territories, plus zes anderen. Alle comite leden werken zonder betaling.

Volgens Leon Kossar, directeur van het Canadian Folk Arts Council, zal er dit jaar door 75,000 vrijwilligers meegeholpen worden om de feestelijkheden een succes te maken. Zij worden op financieel en artistiek gebied bijgestaan door het council.

Het aantal gemeenschappen dat dit jaar deelneemt is gestegen van 900 in 1978 tot niet minder dan 1,500. Festival Canada verwacht dit jaar $3.8 millioen uit te geven voor de feestelijkheden, hetgeen 15 procent minder is dan verleden jaar. Van dit bedrag wordt $812,000 gebruikt door het Council for Canadian Unity en $443,000 door het Canadian Folk Arts Council. Gemeenschappen die verleden jaar financiele bijstand ontvangen hebben, kunnen dit jaar rekenen op 70 procent van het bedrag dat zij in 1978 ontvangen hebben... als zij het nodig hebben.

Er wordt dit jaar nadruk gelegd op plaatselijk initiatief en, waar mogelijk, op plaatselijke financiering van de projecten.

Er wordt dit jaar ook veel gewerkt aan de uitwisseling van evenementen tussen gemeenschappen die veel met elkaar overeen hebben, maar geografisch ver uit elkaar liggen. Chad Bark van het Council for Canadian Unity hoopt samen te werken met het Canadian Folk Arts Council en met "tien-duizenden vrijwilligers voor de organisatie van optochten, picnics, festivals, kermissen, tentoonstellingen en een groot aantal andere evenementen".

DUCA Community Credit Union

DH nieuwe kantoor is gevestigd in "Holland Christian Homes" Trinity Tower, 7900 McLaughlin Road South in Brampton.

Duca is hiertoe overgegaan in verband met de enorme groei van het ledental, dat zich met ongeveer 200 uitbreidde in september vorig jaar, toen al de leden van de Christian Reformed Church Credit Union in Brampton zich aansloten bij Duca.

Door de opening van dit nieuwe kantoor hoopt Duca de leden in Brampton en omstreken betere service te verlenen, en speciaal daar het gevestigd is in Holland Christian Homes, ook als financiele instelling te fungeren voor de inwoners van dat mooie bejaardentehuis.

Met de opening van dit kantoor wordt het kantoor in Georgetown, dat op dinsdags open was van 12-8, gesloten, waarbij Duca de hoop uitspreekt dat de leden in Georgetown zich willen rangschikken onder "omstreken" van Brampton. Duca hoopt op deze manier meer service te kunnen verlenen aan meer leden.

De groei van Duca gaat voort. Inmiddels is het ledental gegroeid tot meer dan 17,000, terwijl het balanstotaal meer dan $64,000,000 is.

Het nieuwe bijkantoor is aangesloten op de computer van het hoofdkantoor in Willowdale.

GOEDKOOP REIZEN? MAAR NATUURLIJK!

Wist u ook dat de KLM dit voor u mogelijk maakt met CCF het hele jaar door wanner het u het beste uitkomt?

Alleen wij met onze CHARTER CLASS FARES kunnen U het hele jaar door goedkopere retourvluchten naar Amsterdam aanbieden. En wat een gemak!

Bijvoorbeeld, normale chartervluchten geven slechts een vertrekdag per week gedurende slechts 6 maanden van het jaar. De KLM en CP Air zijn op z'n minst 6 keer beter met **6 of 7 vertrekdagen per week, en dat in iedere week van het jaar!**

Door middel van onze prijsnoteringen per enkele reis (U moet wel een combinatie van heen - terugreis kiezen, zoals hieronder wordt aangegeven) kunt U heel gemakkelijk bepalen wanneer U wilt vertrekken en van 7 tot 180 dagen later wilt terugkeren. Normale chartervluchten kunnen U onmogelijk zo'n keuze geven voor Uw vakantie.

En er zijn nog meer voordelen. Kinderen onder 2 jaar oud reizen gratis, zijn ze jonger dan 12 jaar dan worden de reiskosten voor de CCF met 20% gereduceerd of met 50% van een normale retourvlucht, U wordt de laagst mogelijke prijs berekend.

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U kunt bijvoorbeeld gebruik maken van onze 4 Landen Zomer Verrassing voor slechts US $66*, van het Europese Auto Hotel pakket voor US $254* per week, en U kunt een auto huren voor vanaf $117 per week onbeperkt aantal kilometers. Met Amsterdam als Uw vertrekpunt brengen zulke pakketten geheel Europa binnen Uw bereik. En hoe voordelig!

Dat zijn de nieuwe Charter Class Fares van de KLM in 1979.

Of U nu alleen Nederland wilt bezoeken of Amsterdam wilt gebruiken als Uw poort voor Europa, het kan werkelijk niet goedkoper of gemakkelijker in elk seizoen.

Verdere inlichtingen zijn verkrijgbaar bij Uw reisbureau.

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*prijzen zijn per persoon, voor 2 personen samen reizend.

DE NIEUWE KLM CHARTER CLASS FARES

Toronto - Amsterdam - Toronto

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Notes of Thanks

BOERSMA: Wij danken onze kinderen en kleinkinderen voor de mooie dag die ze ons hebben bereid, en verder allen die onze 50 jarige echtvereniging een onvergeetlijke dag hebben gemaakt, en onze hartlijke dank voor al de goede wensen, kaarten, bloemen en gifts die we mochten ontvangen. Maar bovenal dank aan onze Hemelsche Vader, uit wiens hand dit alles ons toekwam.
Mr. & Mrs. D. Boersma, Andrew St. N. 36, Exeter, Ont.

CLAUS: We wish to express our sincere thanks to our children, grandchildren, relatives and friends who helped make the occasion of our 40th Wedding Anniversary such a wonderful one. Thank you for all the cards, gifts, flowers and good wishes. Above all, we thank our Lord who has blessed us greatly over the years and we pray for his continued blessing in the years to come.
Mr. & Mrs. P. Claus, 14 Dublin St., Apt. 7E, Markham.

KAMINK: We thank our children and grandchildren, relatives and friends for making our 45 Wedding Anniversary een blije dag. Thanks for the many cards, flowers, gifts, and good wishes. We thank God for his care and blessing in the past and pray for his guidance in the future.
Mr. en Mrs. Kamink, R.R. #2, Consecon, Ont.

OSINGA: Mr. & Mrs. Yke Osinga and family would like to express their sincere appreciation for the many best wishes given on the occasion of their fiftieth Wedding Anniversary.
205-2 White Street, St. Catharines, Ont.

Births

"O sing to the Lord a new song, for he has done marvelous things!"
(Psalm 98:1a)

BOSMAN: Jack and Jane proudly announce the birth of their first child, a girl, LAURA MICHELLE, 9 lbs. 8 oz., born May 17, 1979. Fourth grandchild for Mr. & Mrs. John Bosman, Tupperville, Ontario. Eleventh grandchild for Rev. & Mrs. Lammert Slofstra, Chatham, Ont.
J. Bosman, 160 Union Rd., Shedden, Ontario N0L 2E0.

BOTMA: Berne it earste fryske foaltsje Freark (Canada) soan fen Freark ut Heech F.S. 218 en Geartsje ut Sarnia F.S. 5944 Ster Ynskreaun Yn it Fryske stamboek foar hynsders 8 Maeye 1979.
Kream bisite adres: Sjuk Botma Family, R.R. #1, Wyoming, Ont.

BOYLE: Praise God from whom all blessings flow." With praise and thanksgiving to God, the giver of life, we, Ivan & Christine Boyle announce the birth of our first child, a son, JAMES ROSS, born April 20, 1979. He is the 4th grandchild of Mr. & Mrs. Hessel Baarda and the 1st grandchild for Mr. Ross Boyle and Mrs. Marion Boyle and the 7th great-grandchild for Mrs. S. Dostock.
683 Ladybrook Cres., London, N6J 2C4.

Births

HOFF: Bram and Elly Hoff wish to announce the birth of their son, MARCEL, who was born on May 12, 1979.
Psalm 146:5 "Happy is he whose help is the God of Jacob, whose hope is in the Lord his God."
720 Cedar St., Dunnville, Ont. N1A 2J8.

TALSMA: Andrew and Hilda Talsma (nee Posthumus) thank God, the giver of life, for the birth of their first child: JASON ANDREW on April 29, 1979 at Edmonton General Hospital. For Hylka and Anna Posthumus, Owen Sound, Ontario their 18th grandchild and for Mrs. Jessie Talsma, Brampton, Ontario, her 5th grandchild.
4 Swallow Cres., St. Albert, Alberta.

Birthday

On June 15, D.V. we hope to celebrate our mother's

ANTJE MIEDEMA - Drewes

80th birthday. We thank our heavenly Father for sparing her for us all these many years.
"And I delight to do your will, my God, for your law is written upon my heart!" Psalm 40:8
Have a Blessed Birthday Moeke, from your children:
Dirk & Anne Miedema — Holland
Luit & Fre Miedema — Waterford
Liewe & Tina Miedema — Jarvis
Martha & Jan Edelman — Cayuga
Tina & Jelle VanderVeen — Cayuga
26 grandchildren
28 great-grandchildren
2 White St., Apt. 114, Sunset Homes, St. Catharines, Ont. L2R 1Z2.

Marriages

FEDDEMA-VAN STAALDUINEN: Mr. and Mrs. Peter Feddema of Grimsby, Ont., and Mr. and Mrs. Clarence Van Staalduinen of Brantford, Ont. are pleased to announce the forthcoming marriage of their children, ELIZABETH JOANNE and STUART CLARENCE. The wedding ceremony will take place, the Lord willing, on Saturday, June 23, 1979 at 4:00 p.m. in the Mountainview Christian Reformed Church, Grimsby. Rev. J.W. Van Weelden officiating. Future address: R.R. #6, King George Road, Brantford.

HIEMSTRA-AMSING: Believing that marriage is ordained of God, Mr. and Mrs. John Hiemstra and Mr. and Mrs. Jeene Amsing are pleased to announce the marriage of their children, THELMA and JAMES ROBERT, Saturday, June 23, 1979, at 2:00 p.m. in the Christian Reformed Church of Telkwa, British Columbia, Rev. Binnema officiating.

KELLY-JANZEMA: Mr. and Mrs. Harm Kelly of R.R. #2, Dunnville, Ont. are happy to announce the marriage of their son HENRY to ROELIE, daughter of Mr. & Mrs. Jacob Janzema of R.R. #1, Canboro, Ont. D.V. on Friday, June 29, 1979 at 7:00 p.m. in the Canadian Reformed Church of Smithville, Ont. Rev. Werkman officiating. Future address: R.R. #8, Dunnville, Ont.

SINGOR-POSTMA: Mr. and Mrs. Herman Singor of Merlin, Ont. and Mr. and Mrs. Albert Postma of Blenheim, Ont. announce with joy the marriage of their children, HETTY and GEORGE. The wedding ceremony will take place, the Lord willing, on Saturday, June 9, 1979 at 5:00 p.m. in the Blenheim Christian Reformed Church. Rev. John Tennyenhuis officiating. Future address: 181 Wellington St., Blenheim, Ontario.

Marriages

POORTINGA-HASKELL: Mr. and Mrs. P. Poortinga of Jarvis, Ont. are pleased to announce the marriage of their daughter, PATRICIA to MR. GREG BRIAN HASKELL. Wedding took place May 10, 1979 in Chilliwack, B.C. Address: General Delivery, P.O. Harrison Mills, B.C. V0M 1L0.

STOREY-ENSING: Mr. and Mrs. Wesley Storey are happy to announce the forthcoming marriage of their daughter, PATRICIA ANNE to EVERETTE EGBERT, son of Mr. and Mrs. Harry Ensing of Acton. The wedding to take place on June 23, 1979 at 4 p.m. in St. Alban's Anglican Church.

STREUTKER-GEERLINKS: Mr. and Mrs. John Streutker and Mr. and Mrs. Geert Geerlinks are happy to announce the forthcoming marriage of their children, DOROTHY and ALFRED. The wedding will take place, the Lord willing, on Friday, June 29, 1979 at 6 p.m. in the Maranatha Christian Ref. Church of Woodstock, Ont. Rev. Dick Los officiating. Future address: R.R. #3, Norwich, Ont. N0J 1P0.

Anniversaries

Edmonton 1954-1979 Sarnia

HORACE and JANICE BAKER
(nee Greidanus)

With our children, relatives and friends we plan a joyful celebration of our 25th Wedding Anniversary on June 29, 1979 D.V. Open house from 8:00-10:00 p.m. at the St. Giles Presbyterian Church, 770 Lakeshore Road, Sarnia (current home of the Redeemer Chr. Ref. Church). "The Lord is my Shepherd, I shall not want."
Stanley and Bernice
Sandra and Martin
Norman
Sarita
Address: 1732 Rutherglen Close, Sarnia, Ontario N7S 3R9.

Ten Post 1954 Wyoming 1979
"And he said to him, 'If thy presence will not go with me, do not carry us up from here.'"
Exodus 33:15
On June 16, 1979, the Lord willing, we hope to celebrate the 25th Wedding Anniversary of our dear parents,

TONY and MARGARET BOER
(nee Wierenga)

We thank God for giving them many blessed years in the past and pray for his continued care in the years to come.
With all our love:
Cathy & Mark Smith — Wyoming
At home:
Fred
Edith-Ann and Harry Poort (eng.)
Rick
Tony
Teresa
Home address: R.R. #3, Wyoming, Ont. N0N 1T0.

Romans 8:32
On May 3, 1979 we celebrated with our beloved parents and grandparents the happy occasion of their 30th Wedding Anniversary,

JAN FERKRANUS
and
AMMY FERKRANUS
(nee ten Haaf)

God has been good in the past and we pray for His continued guidance and blessing in the years to come.
Bj & Alice Stassen — Whitby, Ont.
Chuck & Edith Ferkranus — Cooks-town, Ont.
Mike — Toronto, Ont.
Wally — Toronto, Ont.
Maurice
Margaret
Anthony
Tim
and 5 grandchildren
Address: 26 Woodward Ave., Thornhill, Ont. L3T 1E4.

Anniversaries

We, Paul, Gresham, Deric, Bethany and Sterling Bouma praise and thank God for the 25 years of marriage blessings upon our family through our parents,

DICK and EVELYN (nee Vriend)

In the words of our Dutch fathers, we want to say,
Dat's Heren zegen op U daal'
Zijn Licht uw huisgezin bestraal';
Hij zij u steeds tot Troost and Raad,
Ook dan, als't pad soms moeilijk gaat.
June 3, 1979, 244 Trinity Dr., Washington, Pa. 15301, USA.

1954 June 12 1979
On Tuesday, June 12, 1979, we hope to celebrate with our parents,

NELLY and IKE CAHAIS
(nee Heeringa)

their 25th Wedding Anniversary. We thank God that they have had the opportunity to spend many happy years together. We hope and pray that the Lord will continue to bless them for many more years.
Happy Anniversary Mom & Dad!
With much love:
Children
Case & Sue Cahais — Tastad
Teresa
Andrew
Yvonne
Home address: 862 Sheppard Ave., Pickering, Ont. L1V 1G5.

1939 June 8th 1979
"Not to us O Lord, not to us,
But to thy name give glory
for the sake of thy
steadfast love and thy faithfulness."
Psalm 115:1
We are thankful to our Lord with our parents for the 40 years given them together. Our prayer is that he will continue to bless them and grant them his peace.
Their thankful children and grandchildren:
Joe & Joan Koole; Janice, James, Julie
Jani & Andy te Nyenhuis; Eddy, Jackie, Evelyn
John & Juanita Koole; Tammy, Jennifer, Randy
Cor & Dianne Koole; Kevin, Darren
Dora & Nick Clemens; Steven
Margaret Koole
Home address: R.R.#1, Shanty Bay, Ont.

Apeldoorn Delta
The Netherlands British Columbia
1954 June 17 1979
With thankfulness to the Lord, we hope to celebrate with our parents and grandparents,

HENK and TINE GROENEWOLD
(nee Eelhart)

their 25th Wedding Anniversary. It is our prayer that the Lord will bless them with many more years together. Their thankful children:
Margaret
Michael
Evelyn
Harold
Grandchild: Angela
Home address: 5144-57th Street, Delta, B.C. V4K 3G1.

Rinsumageest Abbotsford
1934 I Peter 5:7 1979
"Casting all your care upon him; for he careth for you."
With joy and thankfulness to God, we celebrated on May 24th, with our parents, grandparents and great-grandparents,

ROY and ROSE HUIZENGA
(nee Wyngaarden)

their 45th Anniversary. We wish them the Lord's blessing in the years to come.
Case Wyngaarden
Ed & Gerry Huizenga; Neil & Rose Enns - Joey and Trina; Ron, Don, Adrian, Carol, Tony, Cheryl
Case & Joyce Wiersma; Theresa, Rose, Grace, Linda, Marlene
Tony & Helen DeVries; Bonny, Charmaine, Miechelle, Sherry

Anniversaries

The Lord willing,

EDDY and WILMA DAM

hope to celebrate their 25th Wedding Anniversary on June 11, 1979. May God bless you for many years to come. Heartily congratulations from the Canadian Pompsters.
514877 Eden Rock, Upper Gage, Hamilton, Ont.

Bowmanville Mississauga
1954 June 19 1979
With much joy and thankfulness to God we are glad to announce the 25th Wedding Anniversary of our Mom and Dad,

BILL and JENNY DYKSTRA
(nee Bandstra)

May the years to come be some of the best, filled with his blessing and happiness. With love:
Louise and Bill
Geri and John Van De Pol; Henry, Cathy, Steven.
Open House on Saturday, June 16, from 1 p.m. till 4 p.m., 2343 Woking Cres., Mississauga.

1929 1979
Of, give thanks to the Lord, for he is good; for his mercy endureth forever. Psalm 107:1
With joy and thankfulness to the Lord, we hope to celbrate with our parents, grandparents and great grandparents,

MR. and MRS. HENDRIK SMINK
(nee Rothman)

their 50th Wedding Anniversary. The Lord willing, on June 21, 1979.
Annie & Adriaan Vaane
Aly & Henk Bruinink
Jo & Gerrit Goris
Arend & Minnie Smink
Wim & Cretia Smink
23 grandchildren & 4 great-grandchildren.
Home address: 347 Adelaide Street North, Mt. Brydges Ont.
Reception at 7:00 o'clock in the Town Hall, Mt. Brydges, Ont.

1954 May 31 1979
With joy and thanksgiving to our God, we congratulate our parents on their 25th Wedding Anniversary.

DIRK and PETA
VELTHUIZEN
(Verkerk)

Mom and Dad, we pray that God may continue to bless you with many more years together.
With love from,
Dirk
Geraldine
Bart and Alice (engaged)
Andrea
Marlene
Timmy
Home address: Box 48 Drayton, Ont., N0G 1P0

Bandoeng Trenton
1929 1979
"May he grant your heart's desire and fulfill all your plans! May we shout for joy over your victory, and in the name of our God set up banners.
May the Lord fulfill all your petitions!" (Psalm 20:4,5)
On June 21st, it will be 50 years ago that our parents and grandparents

HERMAN WIERSMA
and
TONY WIERSMA
(nee Prins)

were united in marriage. We bring thanks to God for what he has given us in them, and pray that he will continue to bless them.
Jake & Ria Wiersma; Robert and Richard — Trenton, Ont.
Ria & Hans Dorgelo; Margot, Harold, Eric — Coquitlam, B.C.
Relatives and friends are invited to celebrate this occasion with them at an open house to be held on June 23, 1979 from 3 to 5 p.m. at the Fellowship Hall of Ebenezer Chr. Ref. Church, Fourth St., Trenton, Ont.
Home address: 126 Bay St., Unit 18, Trenton, Ont., K8V 1H8.

Classified Advertising

Anniversaries

1944 1979
Beilen, Drenthe Beachville, Ont.
On Saturday, June 16, 1979, the Lord willing, we hope to celebrate with our parents and grandparents,

KORNELES and JANTJE VORDING
(nee Schipper)

their 35th Wedding Anniversary. We pray for God's continued blessing for them in the years to come.
Love and best wishes from their children and grandchildren:
Ralph & Joanne Vording; Cindy, Jimmy, Jennifer, Wendy - Belmont, Ont.
John & Ineke Vording; Matthew, Luke — Beachville, Ont.
Jack & Estelle Vording; Marc, Darryl — Woodstock, Ont.
Bill & Lin Vording; Scott, Stephen, Shawn — Embro, Ont.
Luke — Woodstock, Ont.
Jane — Nanlamo, B.C.
Home address: Post Office, Beachville. Ont.

Telkwa Ladner
1954 1979

June 23

With love serve one another.
Galatians 5:13b

With joy and thanksgiving to our God, we hope to celebrate on June 23, 1979, the 25th Anniversary of our parents,

JOHN WESTERHOF
and
CLAIRE WESTERHOF
(nee Jaarsma)

We pray that the Lord may continue to bless and guide them, and keep them in his care for each other and us.
With love,
Paul & Hilda Greenhalgh
Martin & Lisa Westerhof
Diane
Terry
Andrew
We invite you to share this happy occasion with us at an open house, D.V., on Saturday, June 23, 1979, from 2 - 5 p.m. in the Ladner Chr. Ref. Church, 4594 54 A St., Delta, B.C.

Obituaries

In vol vertrouwen in zijn Heer en Heiland is ingegaan in de vreugde zijns Heren mijn innig geliefde man en de kinderen zorgzame vader, groot en overgrootvader

MELLE J. DE BOER

in de ouderdom van 72 jaar
Ps. 116:11 (berijmd)
Geeske De Boer-Taekema — Strathroy
John & Wies De Boer-Van wijk — Burlington
Mike & Ann De Boer-Hoek — Chatham
Jess & Iepie De Boer-Taekema — Strathroy
John & Lena De Groot-DeBoer — Ingersol
(James) Betty De Boer-Luna — Strathroy
Gerrit & Annette De Boer-Overbeek —Toronto
Brian & Teresa Overbeek-De Boer —Aylmer
Jake & Frances De Boer-Krol — Strathroy
29 kleinkinderen en 1 achter-kleinkind
Strathroy 23 mei 1979.
De rouwdienst werd gehouden zaterdag 26 mei om half twee in de Westmount Chr. Ref. Church, Strathroy, waarna de teraardebestelling plaats vond op de begraafplaats in Strathroy.

It pleased our heavenly Father to take home to eternal glory, on May 23rd, our friend, a joyful member of our Ladies Society "Maranatha".

MRS. SHEILA JANSEN

"I know that my redeemer lives." Job 19-25.
Now she rejoices in heaven forever. We will miss her.
Ladies Society Maranatha, Ottawa W., Ont.

Obituaries

Ga niet alleen door 't leven, die last is u te zwaar. Laat een u sterkte geven, ga tot uw Middelaar! Daar is zoveel te klagen, daar is zoveel geween, en zoveel leed te dragen, Ga niet alleen!
On May 23, 1979, the Lord called home our dearly beloved wife, mother and grandmother,

HIELKJEN (SHEILA) JANSEN
(nee Brandsma)

at the age of 70 years.
Elbert Jansen, 15 Stanwood Dr., Ottawa, Ont.
Kemp & Nellie Jansen; Eddie, Angela, Terry
Jetty & Cor Hogeveen; Sheila, Richard, Joanne, Shelley
Sid & Susan Jansen; Julie, Amy
'k Heb geloofd en daarom zing ik, daarom zing ik van gena. Van ontferming en verlossing, door het bloed van Golgotha. Daarom zing ik U die stervend, alles, alles hebt volbracht. Lam Gods dat de zonde wegneemt, Lam van God voor ons geslacht!

The Young People's of the Second Christian Reformed Church of Toronto extend their deepest sympathy to the De Jong family in the sudden death of their husband and father,

JACK DE JONG

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:38,39.
We would also like to thank Ralph De Jong for leading the Young People's over the past year.
The Weston Young People's Society

1902 1979
Na een langdurige ziekte heeft de Here tot zich genomen onze lieve man, vader, grootvader en overgrootvader in de gezegende ouderdom van 77 jaar.

ROELOF HEINEN, SR.

Geliefde echtgenoot van Jannetje Heinen-Zwaan
En lieve vader van:
Arie en Ebbie Heinen — Spakenburg, The Netherlands
Bart en Eef Heinen — Picture Butte, Alta.
Stien en Jan Kraay — Putten, The Netherlands
Jan Heinen — Picture Butte, Alta.
Frank en Christine Heinen — Picture Butte, Alta.
Henry en Linda Heinen — Picture Butte, Alta.
Roelof A. Heinen — Picture Butte, Alta.
William en Darlene Heinen — Taber, Alta.
Gerty Heinen — Picture Butte, Alta.
-22 kleinkinderen en 4 achter-kleinkinderen.
Box 352, Picture Butte, Alta. T0K 1V0.

Psalm 103:3
die al uw ongerechtigheid vergeeft die al uw krankheden geneest.
On Friday, May 18, 1979, after a long illness, the Lord took unto Himself our wife, mother and grandmother:

AARTJE VANDER SAR
(nee Andeweg)

wife of Cornelis Vander Sar — Mississauga
mother of
Peter & Ann Vander Sar — Edmonton
Terry Vander Sar — Vancouver
Hank & Charlotte Vander Sar — Toronto
Agnes & Stephen Winters — Kingston
Gord Vander Sar — Edmonton
Dear grandmother of Jason Vander Sar, Michael Winters, Adam Vander Sar, Sharla Winters
Funeral Services were held May 22nd in the Clarkson Christian Reformed Church, Rev. A. Kuyvenhoven officiating.

Obituaries

"Safe in the arms of Jesus, Safe on His gentle breast, There by His love o'er shaded. Sweetly her soul shall rest."
On May 30th, it pleased the Lord to take home to Himself one of the Calvinettes,

HETTY TEN BRINKE

We pray that God will comfort and strengthen Mike and Trudy Ten Brinke and family in this time of sorrow.
Smithville Calvinettes, Smithville, Ont.

The Lord in his love and wisdom took unto himself

TONY HOOGENDOORN

husband of Gertrude (nee De Jong) and father of Carolyn and Henry, Tom, John, Josephine and Cindy. Our son-in-law, brother and brother-in-law was translated to glory on Monday, May 28, 1979 at the age of 52.
Mr. & Mrs. T. De Jong — Abbotsford, B.C.
John & Gertrude De Jong — Georgetown, Ont.
Harry & Ann De Jong — Matsqui, B.C.
Henry & Tieny De Jong — Matsqui, B.C.
Henry & Jenny Jansen — Matsqui, B.C.
Albert & Ann Kampman — Matsqui, B.C.
Bill & Corrie Kampman — Matsqui, B.C.
Ted & Ida De Jong — Mt. Lehman, B.C.
John & Alice Dieleman — Agassiz, B.C.
Ed & Rhea De Jong — Matsqui, B.C.
"For me to live is Christ, to die is gain" Phil. 1:21
Whelpton Rd., Agassiz, B.C. V0M 1A0.

On May 19, 1979, after a lengthy illness it pleased the Lord to take to his eternal home our brother-in-law and uncle,

PETER TORENSMA

Beloved husband of Rita Torensma (nee Miedema), at the age of 57 years. We pray that the Lord may strengthen and sustain his wife and children.
Psalm 27:1 and 14.
John & Ann Fennema — Simcoe, Ont.
Jeff & Jean Miedema — Caledonia, Ont.
Henry & Eunice Fennema
Andy & Ruth Fennema
Don & Tina Hibma
Ross & Joanne Little
Leo Fennema
Gary & Mary Gagnon
Mark & Ida Misner
Elizabeth Fennema
Andy & Marilyn Miedema
Martin & Linda Miedema
Janet Miedema
Herb & Grace Groenenberg
Bert Miedema
Tim Miedema
and several relatives in The Netherlands.

"Be strong, be steadfast, be of good courage, be not afraid, for it is Jehovah your God who goes with you; He will not fail you, He will not forsake you." Deut. 31:6
On May 21, 1979, the Lord took unto Himself, after a short illness, our dear daughter, sister, sister-in-law and aunt

MARGARET ZANDBERGEN
(nee Elmers)

Dear wife of Peter Zandbergen
Mother: Mrs. E. Elmers — Appelscha, Fr., Holland
Diena & John Kiers and family — Wellandport, Ont.
John & Lucy Van Dommelen and family — Brockville, Ont.
Bart & Wilma Elmers and family — Fenwick, Ont.
Andries & Anja Elmers and family — Appelscha, Holland
Piet & G'e Elmers and family — Appelscha, Holland

Obituaries

On May 15, the Lord took home his child, our beloved sister-in-law and aunt.

TRIENTJE ZIETSMA (nee Akker)

Beloved wife of Fred Zietsma, Burlington, Ont.
"By the sea of crystal, saints in glory stand, Myriads in number, drawn from every land. Robed in white apparel, washed in Jesus' blood. They now reign in heaven, with the Lamb of God.
John & Grace Zietsma
Allan & Elizabeth Zietsma
nephews and nieces

In Memory of

In Memory of

HOEKSTRA : In loving memory of our dear daughter and sister,

HILDA

whom the Lord chose one year ago today, June 7, 1978.
One sad and lonely year has gone
Since our sorrow fell
The shock we received that day
No one could ever tell
God gave us the strength to meet it
And courage to bear the blow
But what it meant to lose you
No one will ever know
It is so lonely Hilda without you
We miss you more each day
Life is not the same with us
Since you were called away
You bade no one a farewell
Not even said good-bye
You were gone before we realized
And only God knows why
It broke our heart to lose you
But you did not go alone
For part of us went with you
The day God called you home
So to those who have a sister
Cherish her with care
For you shall never miss her
Until she isn't there
So many things have happened
Since she was called away, that she could have shared
Had she been left to stay
But the dear Lord took her
Into his loving care
Only for a little while
For she'll be waiting for us there.
Sadly missed and always remembered, Mom & Dad, Dorothy, Wendy, Betty, Jeffrey and Joanne.

For Rent

Plan a Victoria vacation this summer! Four Bedroom home available for the month of August - very low rental in exchange for light gardening duties.
Please call or write:
J. Schaapma
4258 Thornhill Crescent
Victoria, B.C. V8N 3G7
(604) 477-6382

Wanted to Rent

A Christian school teacher and family arriving on August 1st wishes to rent a 2 or 3 bedroom apartment or house in St. Catharines. Please contact Mr. A. Bouma, 905 9th St., Rock Valley, Iowa 51247 or call 934-8270.

Accommodation

A 19-year-old gentleman is looking for another gentleman about the same age to share an apartment in the Newmarket, Ont. area. If interested please send replies to box 4411, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Camps

Camp Ke-Mon-Oya

Summer camp for boys and girls, fall and winter weekend retreats for young people societies and adult groups. For more information call or write:
Bill or Sharon Lenters
Box 124, Unionville, Ont. L3R 2L8
Tel. 297-2398

Cottages

Alton Lodges

1&2 BEDRROM CLEAN HOUSEKEEPING COTTAGES FAMILY RESORT

95 mtrs. from beautiful sandy beach
close to fishing
20 km. from Chr. Ref. Church

429-2420
R.R.#1, WASAGA BEACH, Ont.
Site 30, Box 8

Len & Rita Bette

Little Europe Resort

Bracebridge, Muskoka

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid. (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport. Plm. 35 mijl van de Chr. Ref. Church in Orrilia.
Binnenkort hebben wij ook permanente staanplaatsen voor trailers beschikbaar aan het water.
R.S. Bakema
Telephone: 645-2738

Sandy Bay Camp
Looking for a nice quiet vacation site? Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R.#1, Hastings.
Don and Irene Crann
[new owners]

Pulpit Supply

Edmonton: The Maranatha Christian Reformed Church of Edmonton, Alberta requests summer pulpit supply for Sundays, July 15, 22, 29, Aug. 5, 1979. Pastors visiting our area and willing to preach are asked to contact Mr. Bill Visser, 3602-110 Ave., Edmonton, T5W 0H5, (403)-477-8516.

Wanted to Buy

INSURANCE AGENT wishes to purchase a GENERAL INSURANCE AGENCY or be employed with right to purchase in full or on a share basis. Reply to Box #4410, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Thinking of selling your business? Are you at the position where you would like to sell or retire gradually from your business?
An enterprising individual in his early 30's would like to buy or buy into a business in the London, Ont. area.
Why not write or call the following:
Mr. D. Peters
c/o 237 Windsor Ave.
London, Ont. N6C 2A5
Phone: 416-433-5270

For Sale

PIANOS

over 40 new and used, rebuilt Grands, Uprights, apt. size
Staffed by piano technicians.
Daily till 9 p.m.

Van Geest House of Pianos
145 Highway #5 W.,
Waterdown, Ont.
L3R 3A1
416-689-6833

Classified Advertising

Business

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is your wedding story photographed by:

Mrs. J.C. Vander Munnik

Book early to avoid disappointment.

Passport photo — fast service.

A family picture taken at your home. Old photographs copied and restored.

20 Millwood Place,
Hamilton, Ont.
Telephone: 389-9626

INSULATION

For all your insulation needs, Residential, Agricultural, Commercial. Call us about sprayed in place Urethane Foam.

Gordon's Building Systems
[Drayton] Ltd.
Phone: 519-638-2090, Drayton, Ont

Our rates are reasonable....
Our estimates are free....

Real Estate

2 bedroom home with finished rec room and extra bedroom in basement. Large 2 car garage, across from Chr. Ref. Church in York.

***

Looking for a farm, home or business in the Jarvis area?
Call or write:

Ralph Karsten Real Estate
9 Main St. N.
Jarvis, Ont. N0A 1J0
Office: 519-587-4457
home 416-779-3027

New Listing — 150 acres in Wingham area, 4 bedroom brick home bank barn with 70 ties plus pens, stable cleaner, 3 silos with unloaders, bulk tank and pipeline milker, implement shed, beautiful farm with cows & quota available.

Dairy — 150 acres in Palmerston area, 8 room brick home with 4 bedrooms, bank barn with 43 ties plus pens, bulk tank, silo with unloader, asking $235,000.00, cows and quota available.

100 acres — in Perth County, 2 storey home with 5 bedrooms, nearly new metal clad barn 100' x 100', 110 sows plus small pigs included, asking $270,000.00.

For more information on these properties & many others please call
Jake Arends 519-291-1788
or 519-291-3500
representing
Don Hamilton Real Estate & Insc. Ltd.
132 Wallace Ave. N.
Listowel, Ont.
N4W 1K7

Business Opportunity

Trailer park and excavation business. 16 acre trailer park with 70 hook-ups. Ideal location on paved road on Lake Erie in Niagara Peninsula. Very good 4 bedroom house. Equipment for excavation business included. Vendor will take back first mortgage at 10 percent to qualified purchaser.

For more details call:
Art Vandervliet, representing
ROOKE REAL ESTATE LTD.
REALTOR
220 Broad St. E., Dunnville, Ont.
Phone: 416-774-7624 or
416-774-4611 [evenings]

Real Estate

Ready to move or retire?
Come and live in Strathroy!

We offer you a 10 year old, white brick bungalow. Large livingroom with air conditioner, combination kitchen/diningroom, three bedrooms, three piece bathroom. Recroom, bedroom and laundryroom in basement. Nice landscaped lot, patio in backyard. Garage with automatic door opener. Walking distance from Chr. Ref. Church and Chr. School, about 10 minutes from downtown.
Call: 519-245-0454.

Farm For Sale

One of the best! 330 acres dairy farm; all workable. 5 miles S.W. of Stayner, Ont. Immaculate 6 bedroom house with attached double garage. Large barn, 85' x 50' and a roving shed 85' x 53'. A tie-up for 65 stanchions. Stable clean 2 years old. New Surge pipeline milking. Milking herd #1 MS quota available. Listed for quick sale. Phone: 1-705-428-5792 (collect).

Greenhouse & Home

Ready to start your spring crop? There is still time to purchase a complete business. 18,000 sq. feet of glass in excelent condition. No extras to buy. Features a very nice bungalow with 20' X 20' family room with fireplace.
Call:Peter Voogt at 935-0330 or (at home) 468-3226
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RANA REALTY LTD., REALTOR
(T-495)

DAIRY FARMS

WAINFLEET: 295 acre farm with almost 2,000 lbs. of group #1 quota and 400,000 lbs. of MSQ pipeline milking, stable cleaner, 88 milk cows and young cattle, 2 silos, sandy loam soil, good equipment and 2 good barns.

WELLANDPORT: 215 acre dairy farm with 1025 lbs. of group #1 quota and 400,000 lbs. of MSQ, stable cleaner, pipeline milking. Herd average approx. 15,000 lbs. of milk. Bunk feeding system, 3 silos. Full line of good equipment and a well-kept 4 bedroom brick home and pool.

JARVIS: 100 acre dairy farm with 586 lbs. of Group #1 quota and 572,775 lbs. of MSQ. Bunk feeding system. 60 milk cows and young cattle. New drive shed 40 X 80. Full line of equipment. Buildings are exceptionally good and painted. Additional 140 acres is rented at $10.00 per acre. The 4 bedroom Victorian style is just simply b. ful. This is a show place.

For more details call:
Andy Elgersma
Representative of
PACKHAM REAL ESTATE LIMITED
416-560-3111 or
416-957-7404 evenings

Business Opportunities

Bakery for Sale

Good healthy business. Good op portunity for European baker. L cated in S.W. Ontario. Reply to b #4412, Calvinst Contact, 99 Nia St., St. Catharines, Ont. L2R

100 ACRE PIG FARM

Modern barns and 4 bedroom home can be bought as a going concern with 100 sows, 300 pigs and all fairly new farm equipment and machinery. The choice is yours. Located in the Township of **Wainfleet** with paved road frontage. For more details call Henry Termaaten (416) 732-4518, Welland representing

KERNAHAN & GRAVES REAL ESTATE CO. LIMITED
REALTOR

Real Estate

DAIRY FARMS

as going concerns with cows, quota, machinery, Stanchions, free stall, parlours. The choice is yours. Quota's from 800 lbs/day to 4800 lbs/day. Write or call DIRK WOUDSTRA, Realtor, R.R. #1, Orono, Ont. L0B 1M0. (416) 983-5915.

PRIVATE SALE

Small farm; ideal for garden or nursery, at present in hay and pasture. 48 acres of sandy loam and black soil. Drains well. Barn 26 X 36; New executive bungalow type home; 3 bedrooms, central air conditioning, sunken livingroom. Many extras. 2 car garage, well landscaped lot, many trees. 5 miles from Dunnville on Highway. 6 miles from Ref. or Chr. Ref. Churches, (Reason for selling: health). Asking $125,000.
Call 416-774-4726.

Farms for Sale

6,000 cage layers with egg grading station and route. All buildings in top condition.

38,000 cage layers basic quota. Fully automatic; nearly new cages and equipment. 80 acres land. Good 3 bedroom home. Reasonable down payment.

300,000 lbs. turkey broilers. 36,000 sq. feet buildings; fully automatic. Good 4 bedroom home. 42 acres sandy soil.

For more details call:
Keith Miller
ROOKE REAL ESTATE LTD.
REALTOR
220 Broad St. E., Dunnville, Ont.
Phone: 416-774-7624 or
416-774-4077 [evenings]

Employ Wanted

19 year old Calvin student needs summer employment. Willing to do any type of work. Please phone or write: **June Antuma**, 519-352-4446, at 42 Hillcrest Ave. Chatham, Ont. N7M 4E7.

Experienced Dutch girl wishes to seek employment in a Christian home as a live-in babysitter with light housework, for summer months or all year round, commencing July 1, 1979. Call 1-613-722-6848 or write: Gertie Schuurmans, 1204 Emperor Ave., Ottawa, Ontario K1Z 8C2.

1st year Accounting student at Mohawk College is seeking summer employment. Don't mind hard work. 19 years old. Contact Annette Eyk, 168 William St., Beamsville, L0R 1B0 or phone 563-7047.

Two 20-year-old Dutch girls are looking for work in Canada for one ear.(Experience in Gezinsverrgster), but will accept any kind work.
For information call 1-519-653-5062, write to Mr. J. Byma, 727 hwood Ave., Cambridge, Ont. H 2V6.

Teachers Needed

TIMOTHY CHRISTIAN SCHOOL
requires a
Full-time teacher
for grade 1 - 4 (18 students). Please call collect:
Coby Van Bendegem at
519-376-1823
P.O. Box 820, Owen Sound, Ont.
N4K 5W9

NTON: Trenton Christian ol will need a teacher for a t-time position in grade 8 for the 0 school year. Please address plications or inquiries to Mr. gdenhil, Principal, Trenton School, 20 Fourth Ave., Ont. K8V 5N3. Tel. (613)

Help Wanted

Packer/Warehouse Man Required

We are looking for a responsible person, steady employment, good wages and working conditions for mature person.
Please send resume to:

RUDY HUFTEN LIMITED
Importer of International Giftwares
69 Peter Street S., Postbox 698
ORILLIA, Ont., L3V 6K7
Phone 705-325-4477

Shalom Manor

Home for the aged in Grimsby

POSITIONS AVAILABLE

DIRECTOR OF SERVICES to supervise and control nursing department, to co-ordinate all services for residents. e.g. social, occupational, recreational, and physical therapy activities.
— must be a registered nurse and speak Dutch and English.

DIRECTOR OF HOUSEKEEPING to supervise and control and co-ordinate all laundry and housekeeping services
— must be experienced and speak Dutch and English.

DIRECTOR OF FOOD SERVICES to supervise and control services department
— must be experienced, speak Dutch and English
— prefer applicant with a food services supervisor certificate or equivalent.

Other positions available in the nursing, housekeeping and food services departments.
— for nursing department, applicant must be R.N.'s or equivalent and preferably speak Dutch and Enlgish.
— for housekeeping and food services, previous work experience required in housekeeping, laundry and kitchen work.

Applications to be received by June 20, and forwarded to Shalom Manor, c/o 9 Park Rd. Grimsby, L3M 2H8.

The Ontario Alliance of Christian Schools

invites applications for the position of

Executive Secretary

The applicant should possess a congenial personality, clerical proficiency (75 w.p.m.), bookkeeping knowledge, familiarity with standard office equipment, 3-5 years of experience and an ability to work independently. The successful applicant is to be directly responsible to the Executive Director of the Alliance, which is a service organization of the Christian schools in Ontario. Duties are to commence by June 15, 1979. Salary and benefits to be commensurate with experience. Please forward resume to:

W.H. Hultink
Executive Director, OACS

For additional information write or call:
Mr. Hultink
547 West 5th St., Hamilton, Ont. L9C 3P7
Tel. 388-0435

Brantford Christian School

invites applications for

Principal/Teacher

for the school year 79/80. Duties include teaching grades 7 and 8 (20 students) and time off for administration. If interested contact:

Wm. Slofstra, principal
Tel: 1-519-753-0433
Home: 1-519-753-9557

Help Wanted

OFFSET PRESSMAN – EXPERIENCE
required to operate modern multi-colour presses. Steady employment, excellent wages, working conditions and fringe benefits.
Board of Publications of the Christian Reformed Church
2850 Kalamazoo Ave., S.E.
Grand Rapids, Mich. 49560

Wanted Immediately

two experienced people in framing and general carpentry, for the Lethbridge, Alberta area. References required. Please contact:
John (Rients) Mazereeuw
Box 487
Coaldale, Alberta
(403) 345-4828

Floral route salesperson needed. Experience not essential. Must have good driving record. 5-day week. Please submit resume to Box 4407, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Responsible person for working in greenhouses. Year round employment. Phone: 562-7233.

Prospect Feedlots Ltd.

in Forest, Ont. needs 2 experienced **co-workers.** Houses available. Good wages. Close to Chr. Ref. Church and Christian School. Contact: L. Markusse, R.R. #1, Wyoming, Ont. N0N 1T0. Phone: 519-845-3274 or 519-873-5871.

Married man for modern dairy farm starting Sept. 1st. Experience with cows and machinery preferred. Home supplied. For further information phone: 832-6815 or write to Wabybrook Farms, R.R.#1, Deep Creek Rd., Enderby, B.C. V0E 1V0.

Effective August 1, 1979, the First Christian Reformed Church, London, will be in need of a part-time **Custodian**. For this position we prefer a semi-retired couple who may also be capable of doing some light maintenance or repair work. House available near the church. For information call Gerry Buruma, res. 455-0909 or Rev. D.J. Hart, church office, 432-7997 or write First Christian Reformed Church, London, 513 Talbot St., London, Ont. N6A 2S5.

Events

FRIESEAN PICNIC
Saturday, June 30, there will be a picnic in Chrysler Park, 8 miles east of Morrisburg, organized by the **Frieseans,** but everybody of Dutch descent are welcome. Bring your family, relatives and friends. There are games for young and old and between. Coffee available. Bring your lunch and lawn chairs. Look for the Friesean flag.

FRYSKE DEI
moandei 2 July 1979
Begjint de moarns
om 11 ure
Pinehurst Conservation Park
Highway 24A - Paris
Keatsen en spultsjes
foar jong en ald.

7th Annual Grunneger Picnic

at Grandriver Conservation Area, Rockwood, Ont. Rockwood is located on Highway 7, between Guelph and Acton. Voor Grunnegers en aangetrouwden. Pavillion is rented in case of rain. Come all! Saturday June 16, 1979 from 10 a.m.

ANDIJKER PICNIC
will be held on Monday, July 2, 1979, at Waterwork Park, St. Thomas, Ont., at 10 a.m.

Want results?
Advertise with us!

Hollandse dag

Een Hollandse dag is georganiseerd voor
Woensdag 27 Juni
en wordt gehouden in de
Durham Christian Highschool
aan Scugog Rd. in Bowmanville, Ont.
Spreker voor de morgen: de Consul Generaal der Nederlanden. Spreker voor de middag: Ds. A. De Jager van Bowmanville. Muziek en voordrachten.
Aanvang 10 uur in de morgen. Koffie tussen 9.30 en 10 uur.
Komt allen.
Het Bestuur

Teacher honored with open house

The board of the John Knox Christian School wishes to announce that on Saturday, June 23, 1979,
MISS ANN BULTSMA
will be honored with an OPEN HOUSE at the "Beehive" at the First Christian Reformed Church of New Westminister B.C. located at 8255 - 13th Ave. B.C. Miss Bultsma has been an educator for 40 years and taught 13 years at John Knox Christian School in Burnaby. All friends, colleagues, and former students are cordially invited from 7:30 - 9:30 p.m.
Miss Bultsma's mailing address is: Ste. 6, 115 - 2nd Street, New Westminster, B.C. V3L 2K4

For better service
to the Brampton community
The

DUCA Community Credit Union

has opened a new office
in the Holland Christian Homes

Trinity Tower

7900 McLaughlin Rd. S.

Brampton

beginning June 4, 1979
The office is equipped by a direct computer link to the DUCA head office and is part of a service organization with 17,000 members.
Office staff: Mr. John Gulchelaar and Mrs. Riet van Duyn

The Reformed Fellowship of Canada Inc.

is pleased to annnounce a

YOUTH BIBLE CAMP

AT Cedar Conference Grounds, Bolton, Ontario.
August 27 - 31, 1979

SPEAKERS: (tentative) Rev. Harry J. Bout
Mr. Arend Kersten
Rev. Harry Van Dyken

If you are interested in serious Bible study, led by faithful defenders of the Faith, write now for more information and reservation forms to: Mr. G. J. Van Daalen, 242 Elmhurst Dr., Rexdale, Ont. M9W 2L8.

Shalom Manor

Grimsby, Ont.
(Classis Hamilton Home for the Aged)
With an opening date in mind of approximately
August 1, 1979, the Board invites

APPLICATIONS

for residence from anyone desiring to live and receive care in a Christian Home for the Aged.
Phone (416) 945-3324 (administrator) or (416) 563-7904 (secretary Board), or write to Box 1078, Beamsville, Ont.

NOTICE
to all congregations and school societies

The C.C.E.F. has a beautiful slide and sound program available for showing at your next congregational or society meetings entitled: **"Growing in Christ"**. It tells the story in 20 minutes about the CSI (formerly NUCS) Curriculum program as funded by the Canadian Christian Education Foundation. Why not invite us to one of your meetings.

For details contact our Executive Director:
Fred Vander Velde at 416-637-3794

FOUNDED 1975

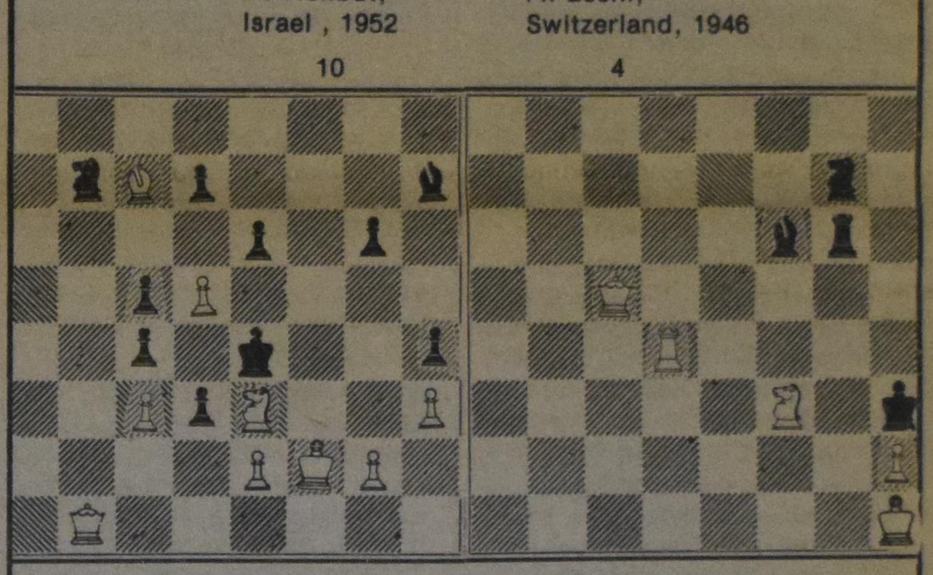
CANADIAN CHRISTIAN EDUCATION FOUNDATION INC.
2389 St. Frances Drive, Burlington, Ont. L7P 1V3

LET'S PLAY CHESS

editor: Pete Layer

SECOND SERIES OF PROBLEMS IN JUNE

#791	#792
H. Heilbut, Israel , 1952	A. Leoni, Switzerland, 1946
10	4
9	5
3 - mover 3 pts.	2 - mover 2 pts.



Notes

1. The Black Pawns are a nuisance in #791. The author has allowed the Queen to make some characteristic moves. Please give the Key, threat, if any and all variations. Remember that only Black moves which stop White's threat are included in the "variations."
2. Pawns have no important role to play in #792! Veteran solvers will have seen the theme before in slightly different formats. Please indicate the key and threat(s), if any.
3. Send all solutions to the June Series #789-792 no later than July 20 for those who live in Ontario and five days late for those who do not. The address is: to the Chess Editor, **Calvinist Contact,** 99 Niagara St., St. Catharines, Ont. L2R 4L3. New solvers are always welcome and can be included in the continuous ladder contest at anytime.

CALENDAR OF EVENTS

June 13 Hollandse Dag in de Community Hall, Morefield Park at 10:00 a.m.

June 16 Groniger picnic, at the Grand River Conservation Park, Rockwood, Ont.

June 27 Hollandse dag — in the Durham Chr. Highschool, Bowmanville, at 10:00 a.m.

July 2 Fryske Dei — in the Pinehurst Conservation Park, Highway 24A, Paris, Ont. t 11 a.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
June 15	June 13	June 11 (noon)	June 8 (noon)
June 22	June 20	June 18 (noon)	June 15 (noon)
June 29	June 27	June 25 (noon)	June 22 (noon)

Books

The labour movement

For the enrichment of the church and the working man

A Christian Union in Labour's Wasteland, edited by Edward Vanderkloet; published by Wedge Publishing Foundation, Toronto, 1978; paperback, 139 pages; price: $4.95. Reviewed by W. Stanford Reid, Guelph, Ont.

This booklet is a memento of the twenty-fifth anniversary of the Christian Labour Association of Canada. Seven different articles appear in it, written by seven authors some of whom are directly involved in the work of the CLAC while others are writing more or less from the outside, although they have all been involved in one way or another. This has meant that there are different approaches to the CLAC and what it stands for. Also some of the essays, such as that by Professor Runner, have been written much earlier, but have been reprinted here as being relevant to the general theme. But of course, they are all clearly favorable to the CLAC, its philosophy and its objectives.

As one who was the key speaker at the second annual conference of the infant Christian labour movement in Canada, the present reviewer found the reading of the work very interesting. And there was much with which he could agree and which he could applaud. Most of the writers spend considerable time speaking of the Christian view of work in our industrialized society, and how that should affect the attitudes of Christians in both the labouring and the managing ranks. At the same time, considerable space is devoted to the major problems of modern society, particularly the greed which seems to dominate so much of our culture. With this we would all agree that the Christian ethos is the only answer, and that radical change must come in society. To this end the CLAC is devoted.

Yet as one reads the book, questions continually keep popping up. Zylstra's usual remarks about Anglo-Saxon Christianity, which is apparently a lower brand than Dutch Christianity, tend to mislead historically, when one remembers that Christians in Britain were among the earliest social reformers in the new industrial age. One also has questions concerning some of the sweeping generalizations of Goudzwaard and Seerveld, who in making points, both concerning contemporary society and Christianity, do not always carefully qualify their statements in order to maintain accuracy of aim. Overstatement and overemphasis appear on occasion. Also the doctrine of Common Grace seems at times to receive very short shrift. But even more important, if one should wish to use this book to interest others in the work of the CLAC, there is no specific statement of the CLAC's work and method of operation. Even the addition at the end of a detailed description of the movement or its constitution would have been useful.

Probably the biggest problem which arose in the reviewer's mind was: with all the talk of changing society how is this to be done? One receives the impression that it is by organization and by expressing and publicizing Christian economic and social views. Yet the Scriptures are very clear that the non-Christian will not receive or accept such thinking. As in the 16th century Reformation, therefore, society is going to be radically changed only with a renewal and reformation of the church's spiritual life and outlook. The CLAC can do a certain amount, but not until there is a renewed Christian consciousness and influence within the secular world through a renewed and revived church will society radically change its direction. No mention is made of this.

The book is stimulating and encouraging, but must be read, as all books, carefully and critically.

Politics

The way of Canadian politics

Joe Clark: The Emerging Leader by M. Nolan and T. Grant, Toronto; published by Fitzhenry & Whiteside , 1978; clothbound, 139 pages. Reviewed by Nicholas Terpstra, Hamilton, Ontario.

It may be difficult at first to understand why a publisher would be interested in producing a small size, coffee-table book on Joe Clark; this book can hardly fit the usual publisher's dreams of instant market success and so we are tempted to look for the imprint of the Conservative Party. But that direct imprint is surprisingly absent.

The book attempts to give a picture of the leader of a political party in action. And action is what we get: Joe Clark's rise to office in 1976 after years of work in the party, typical days in the office, the caucus and the Commons, the work of aides and party officials, and some pictures of private life. The portrait is sympathetic, but not highly partisan. Its style reflects the background of its journalist author: simple and straightforward, interesting in relating the story but not in probing very far beneath surface details of events and people. There is very little in the way of fresh insight into either Clark or the Conservative party. One of the few interesting chapters deals with the packaging of the leader and the various ways he is presented to the public.

What is revealing throughout is the interest on the part of both politicians and author on the image of the leader and the potential effect of various methods of presentation. What he says is in some way not quite as important as how he says it and how much political currency it will generate. This fault is not exclusive to either Clark or the Conservatives; the sad fact is that neither the politicians nor the voters in Canada seem overly interested in principles (beyond some vague sentiments about national unity) or goals (beyond the outcome of the recent election) unless these can be tailored to meet some private, usually economic interest.

This fact often overshadows Christian attempts to deal with political issues in less pragmatic, more principled ways. It also leads to books such as this one which, despite all the pictures and details, seldom reach beneath the surface of what they claim is "the inside story."

Evangelism

Answer for the inner city

God Squad by Walter Wagner; published by Doubleday & Co., Toronto, Ontario, 1979; clothbound, 129 pages; price: $9.95. Reviewed by Chaplain Rev. John de Vries Jr., Pierrefonds, Quebec.

This is a book filled with dramatic stories of the trials and adventures of members of America's largest Police Chaplains Corps. Thiry-nine community church leaders are on call in their desire to court trouble before trouble finds them. These men and women ride in police cars carryng Bibles instead of guns. Walter Wagner, the author, and co-author of more than fifteen books, is a well-equipped populizer and Christian writer seeking to introduce this modern street ministry. The fourteen chapters of this action-filled book are actually short biographies of members of the Chaplain Corps. The author entertains well the casual reader. But he does more for the reflective person concerned about our deteriorating inner cities and the Christian presence there. Many questions about how a busy pastor has time to ride with the police officer and about how this ministry relates directly to the police department are not answered. However, Wagner does wet one's appetite. Evidence does surface throughout the book of how persons encountered as violent snipers or in heated domestic squabbles are followed up and make their way into the respective congregations of the members of the Chaplain Corps.

Although more than one-half million Detroit residents have fled to the suburbs since the 1967 riots to leave many churches empty, this book suggests that one alternative ministry model may be able to enrich the ministry of inner city churches.

Even though the cost of this short book seems too high, it will serve well as a gift and merits a place in every church library. Young People will enjoy it very much. The Bible in the hands of men and women of great faith does defuse potential riots and brings peace where men thought only guns settle things.

The book says little about the results of the Chaplain Corps in their ministry to the police officer whose work places him and his family in a unique and sometimes very vulnerable position.

This is not a book about how to do inner city ministry. But the book provides material that can lead to concerted efforts to relate meaningfully to the inner city population. Could reading this book motivate our church leaders to join our police officers in the cruiser and see the community to which we minister from the perspective of the officer and the "Sin side" he confronts daily? It may help us appreciate both the work and the trials of the officer. It might also open to our churches some glaring needs and opportunities in the communities where God has placed our churches to be Christ's presence. Those are several of the questions and thoughts this book provoked within me.

As you enjoy this book you may have other questions. The city and its evil was there in the days of the Apostle Paul. It is still here today - to flee or to enter? **God Squad** suggests an alternative to enrich the ministry to the city.

Counselling

Conversation for difficult times

Making Decisions: a Gude for Couples by David R. Leaman; published by Herald Press, Kitchener, Ontario; paperback, 106 pages; price: $3.40. Reviewed by Mary VanderVennen, Christian Counselling Services, Toronto, Ontario.

This brief book is designed to help Christian couples make decisions together. Dr. Leaman's advice is based largely on the process he and his wife went through when they had to make a major decision regarding a job and a place to live. He quotes Scripture and suggests possible interferences with decision-making. He gives a quantified how-to-do-it method. He talks about the guidance of the Spirit without denying the need for our human rational and emotional activity in making decisions.

This book would probably be helpful to couples having problems with making decisions. At the very least, couples following his method would be forced to talk with each other. And this is half the battle.

TRINTIY TOWER
opening
June 14, 1979
The Board of Directors of Holland Christian Homes Inc. cordially invites you to attend the official opening of our Senior Citizens Home "Trinity Tower" at 7900 McLaughlin Rd. S., Brampton, Ont., on June 14, 1979, at 3:00 p.m.

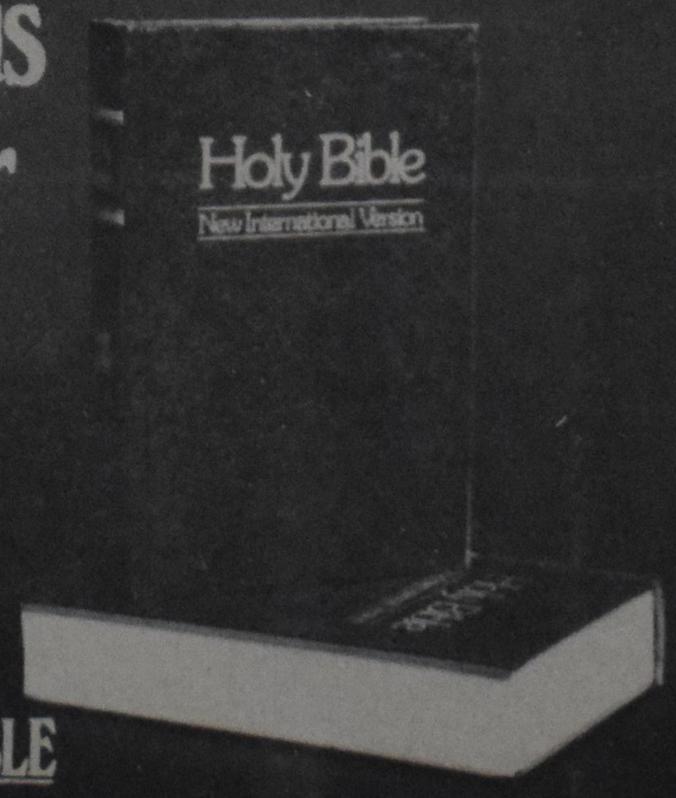
L. Huizingh
Public Accountant
234A Yonge St. S., Aurora
Aurora 727-9797
Newmarket 898-4313
Toronto 883-1206

SUPPORT OUR COMMUNITY PROJECT

Christian Care for the Elderly.

Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. $25.00 per family, or $250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

Calvinist Contact Bonus Offer



A NIV BIBLE WITH A NEW TWO-YEAR SUBSCRIPTION

Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.
Please send Calvinist Contact for two years at $19.00 with a copy of the NIV Bible.
(Payment is enclosed)
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Address: _____
Please send the book to ☐the above ☐the name listed below.
Name _____
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This offer is for new subscribers only.

PAIDEIA / PREMIER
ANNOUNCES FOR SEPTEMBER 1979

Story Bible for Older Children - New Testament
by
Anne De Vries

The manner in which the "Bible Story" is told is highly commendable . . . an excellent book.

- Clarion

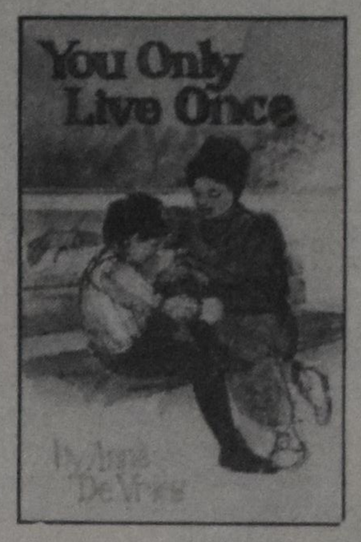
Profound truths are convincingly stated in simple terms. A book you will delight to give as a gift to families with children, and to read with younger ones curled up on your lap.

- The Messenger

Open its pages and you find yourself just reading on and on. Your children will love to read Anne De Vries' sentences. Great for use at the supper table too.

- Louis Tamminga

This story Bible is a classic in which Anne De Vries touches on the episodes recorded in Scripture one by one, bringing them to life for children through dramatic dialogue, imaginative description, and careful attention to narrative structure. The exquisitely detailed and unique illustrations by Cornelis Jetses reinforce the story of God's dealings with His people in a beautiful way.



You Only Live Once
by
Anne De Vries

With the birth of his son, Egbert Hiemstra feels as if his life has been transformed into a song of joy. Several months ago he had been a withdrawn, lonely man, seemingly destined for a reclusive life as a bachelor. He had resigned himself to it as God's will. Then one evening he had found the purse, and as if by accident Angie had entered his life. He had never imagined such happiness was possible. And now, with the birth of his son, it has been doubled! Egbert feels as if he's already living in Paradise.

But Egbert has forgotten about the snake in the garden. His happiness blinds him to a dark, guilty secret at the heart of his marriage. The very foundations of Egbert's life are tested as the snake enters his Paradise in the guise of his benefactor and boss. Not until he is on the verge of losing both his wife and son are Egbert's eyes opened.

Were his joys and dreams mere illusions, founded on nothing? This is the question Egbert faces as his idyllic life threatens to come tumbling down about his ears.

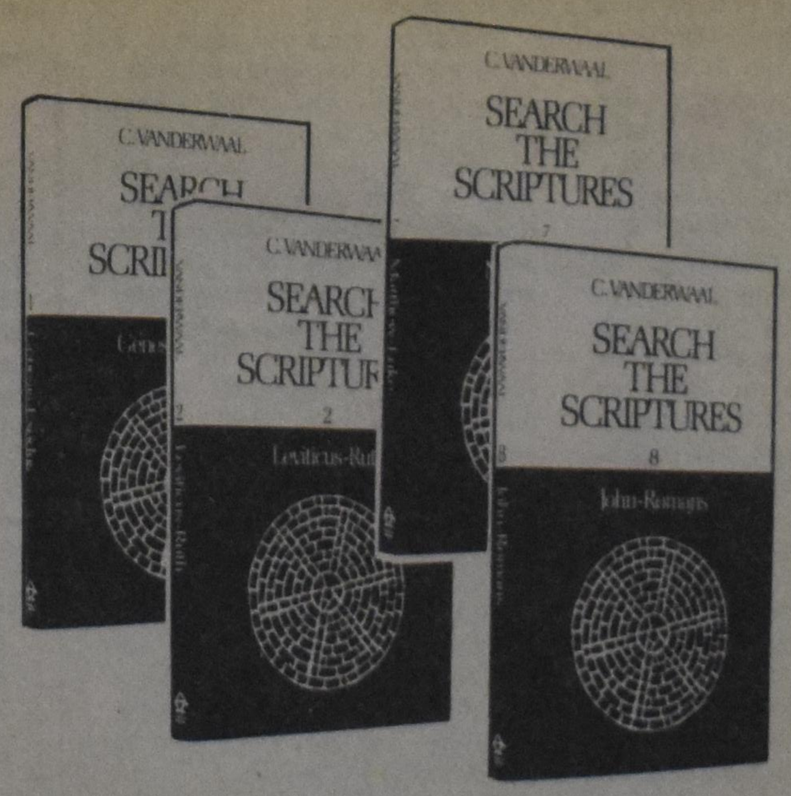
He Gathers the Lambs
by
C. Lambregtse

He Gathers the Lambs is set in Zeeland, the islands in the Southwest corner of The Netherlands. The novel is filled with the local color and customs, the natural beauty of the islands and the unique character of the islanders. But it is not a novel about local color. This novel deals with the deepest, most universal issues of life: love and death, right and wrong, beauty and fear, freedom and obedience, suffering and joy, salvation.

The central character is a four-year-old boy named Fransje. Fransje belongs to a large family—he has four brothers and two sisters—which is raised in the traditions of a mystical, brooding Calvinism. The daily life of the family is seen through the eyes of a sensitive child who has been claimed by God. The dominating mood however is not of uncertainty and gloom, but of childish wonder, of warm family ties, of gentle humor, of deep seriousness suffused with tenderness, and above all, of the faithfulness of God to even the smallest of his children.

We do not see Fransje from the outside, for the author succeeds admirably in making us see life through Fransje's eyes. He renders the little boy's thoughts, feelings and experiences with remarkable insight into the child's life.

We see little more than one year of Fransje's life. But the boy who wants to grow up fast has a complete life packed into that one year—complete in more than one sense, for it is his final year.



Search the Scriptures
by
Dr. C. Vanderwaal

The Bible is God's Word for a thousand generations. It speaks to us and our children with the same authority as it spoke to ancient Israel and the people of Jesus' time. The best guide to the Bible is the Bible itself; we must read and interpret Scripture in the light of Scripture.

These two principles are the foundation of *Search the Scriptures*. The author invites us to compare Scripture with Scripture, to look for themes that appear in book after book, to understand the framework of the divine plan of salvation.

The set of ten volumes will be complete in September 1979. There are a total of 6 volumes in the Old and 4 volumes in the New Testament. Each volume has an index and volume 10 has a cummulative index.

This series is an excellent introduction to the covenantal message of Scripture and is recommended to those who may not be able to attend seminary or to pastors who plan on teaching a survey of the Bible.

- The Presbyterian Journal

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